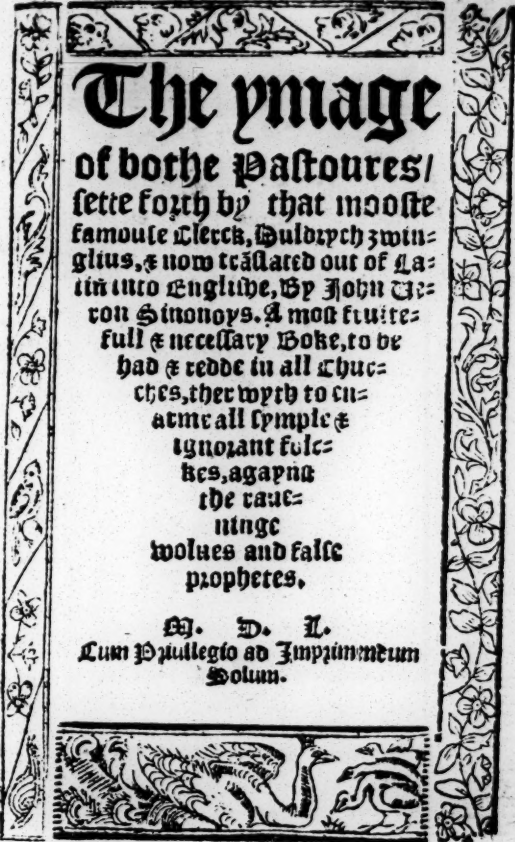


# The ymiage

of bothe Pastoures/  
sette forth by that mooste  
famousse Clerck, Guldrych zwin-  
glius, & now translated out of La-  
tin into Englishe, By John Tre-  
con Sinonoy. A most fruite-  
full & necessary Boke, to be  
had & redde in all chur-  
ches, ther wyth to cu-  
atme all symple &  
ignorant folc-  
kes, agayn-  
the rauc-  
ninge  
wolves and false  
prophetes.

M. D. L.

Cum Privilegio ad Imprimendum  
Dolum.



Actu. xx. Chap.

**T**ake hede to your selves, and to the whole flocke, wher vpon thee holpe ghone hath appoynted you, Bishops, to gouerne the Church of God, wherch he hath purchased wth hys bloude.

Math vii. Chap.

**B**eware of false prophetes, that come vnto you in shepes clothinge, but inwardly, they are rauening wolues.



**C**To the Most mighty  
 Prince Edward, Duke of Somersset,  
 Earle of Harforde, Wycount of Beam  
 Champe, & Uncle to our most Souerayn  
 Lord the King. John Weron wytheth  
 peace & grace, health of soule & body, &  
 encrease of diuine knowledgc, and  
 godly honour, fro God the fa-  
 ther, through our Lorde &  
 Sautour Iesus Christ.



COnsydering what my  
 self, more redoubted  
 Prince, & vnspeake-  
 ble & exceeding great  
 mercy, of our moode  
 boũteous heauēly fa-  
 ther, wherch so plēre-  
 ouly hath now at this present, sent a-  
 mōg vs, & most pleasānt, & ioyful light  
 of his holy & sacred woorde, & sens the  
 byrth & nat:uitie of oure Lord, & Saut-  
 our Iesus Christ, it was neuer in thys  
 illuare & florishing realme, so purely &  
 sincerely preached, as it is now in our  
 tyme, let forth to the great cōfort & cō-  
 solatiō of our poore wretched cōscien-  
 ces, which so lōge haue bē detēred & hol-  
 dē captiues in & thicke darknes of mēs-  
 traditiōs: I haue a good cause to won-  
 der, & meruail at & i gratitude, & vnrhā-  
 fulnesse

Math. xi

fulnesse of manye and sundrye folkes,  
whyche, in thys more gracyous tyme,  
that saluatyon is so frely, in the word  
of God, and holpe scryptures, offered  
euerie where vnto them, yet to theyr  
bitter vndoyng and destructyon haue  
rather to aspyke to the diegges of men=  
nes dreaues and deuyllyshe inuen=  
cyons of Antichriste, than to embrace  
the ioyfull tydynges of the Gospel,  
where onely they maye fynde reue too  
theyr poore weareye soules. Wherfore the  
euerlastyng wysedome of the father  
doeth crye oute there sayyng: \* Come  
vnto me, all ye that laboure, and are  
laden, and I wyll ease you. And yet  
these madde and bewtyched persons  
wyll in noo wyse harken vnto hym,  
but more wretchedly labouryng and  
swatynge, vnder the intollerable bur=  
den, of Antichristes tradycions, do wyt=  
tynglye, and of an obdurate purpose  
and mynde, cenne head longe into per=  
dytyon, folowynge in it theyr blynde  
guydes, whyche doo yet at thys pre=  
sente, contrarpe bothe to gods worde  
and the kyniges more godlye procedin=  
ges, leade them into all kyndes of de=  
uyllyshe erreure.

One of the  
pryncypall

These blynde guydes, I saye, are  
they, that poyson the symple and yg=  
noraunt

noiaunt people and are causes of their  
vtter vndoyng and destruction. When  
wyl they not suffice to come vnto the  
ryght way, and to folow the for goin-  
ge lyght of the gospel, of oure saup-  
oure Iesus chine, whose doctryne  
and worde, they perswade these poore  
ygnoraunte and blynde folkes to bee  
playne here s<sup>e</sup>, and that they, whych  
now preache, set forth, and bryng vnto  
theym, the gladde and comfortable  
newes of saluatyon, are mo<sup>r</sup>e pern-  
tyous heretikes, whyche goo aboute,  
to bryng all men, from the olde and  
auncyent relygion, that was sette vp,  
alowed, and establisshed, by the holye  
fathers of the prymatiue church, in  
to a newe kynde of relygion that they  
inuented them selves out of their owne  
braynes, thereby too take awaye and  
banyshe from amonge men the true  
worshyppe of the lyuing God.  
Are not (wyl these Antychrytes say)  
thoroughe thys newe leacynge, all  
lamable ceremonyes, delyuyn out of the  
churches: where bee nowe the holye  
Saynctes become, that y<sup>e</sup>, in al youte  
afflyctyons, and trouble were wonte  
too flye vnto. As for the holye and  
blessed Sacramente, of the Aultare  
they haue mo<sup>r</sup>e vngodlye plucked it

A. iii.

downe

causes of  
the blynde  
nesse & yet  
now a dayes  
sayge  
neth amōs  
ge the peo-  
ple,

The vngodly  
persons  
of the pa-  
pilles.

downe. Within a while (syth that they  
haue also put downe that most holy &  
sacred Masse) they wyll leaue no God  
at all vnto vs. Beware, take hede too  
your selves, good folkes, herken not vnto  
them. We be a raunt you, they shall  
not continue longe. Wythin these two  
or thre yeaeres and lesse, ye shall see all  
thynges clene altered and chaunged.

Those and many other lyke thynges,  
doo these rauenyng wolues: and false  
prophetes, not only whyssper in mens  
eares, but also most boldly (as though  
they feare nether God, nor King) blow  
out abroad, among the louing subiec-  
tes of thys Realme. I tell the trouth, I  
lye not (god shall beare me recorde of  
the same). Not longe ago, I was in  
communicatiou wyth one of the che-  
feste ringe leaders of that unlucky com-  
panye (whose name I do here witting-  
ly passe ouer) whych is a man of great  
learnynge, and in the philosophie and  
doctrine of Aristoteles, more conynge  
and experte. Thys man after that we  
hadde reasoned a while in matters  
of helyggon, sodenly he brake forth  
wyth these wordes: No, no, sayde he,  
(and called me by my name) sette your  
harte at rest, I doo not doubt, but  
that wythin these two or thre yeaeres,  
all

al these felowes, that now are busye,  
and moone earner, in settinge forth of  
thys heresye (for so dyd he cal the plea-  
chinge of the gospell, that is nowe v-  
sed amonge vs) shall be gladd to re-  
cante euery one of them, as faste, to cal  
backe theyr erronouse opinions, and  
to save tongue thou dydden lye. Now  
more myghtye prince, yf thys man,  
not wythstandinge the Kynges proce-  
dinges, and other godly actes, set forth  
by the Kynges more honourable coun-  
sayll, to the utter subuersion of false  
doctryne, vngodly traditions, and Ido-  
latrye, and agayne to the mayntenaunce  
of true relygion, durst be so bolde too  
haue soche talcke, and communication  
wyth me, whom he knewe ryght well,  
though that I haue but very smal lear-  
ninge and knowledge (howbeit I do  
more hyghely thanke god, that he of  
hys goodnes dyd vouchsafe, to directe  
that lyttle þ I haue, to his glory) yet to  
be moe earner, in þ defence of this true  
doctrin & religiou. What wil both he,  
and other of þ vngodly fact, do among  
thē, whō they know to be both unlea-  
ned & weake? Truly they wyl utterly  
subuerte thē. They wyl make thē, that  
whē they heare of christ, & of his gospel,  
they shall stoppe theyr eares & crye out

A. iiii.

wyth

math. xxi  
Luke. xix  
marke. xi

mat. xviii  
Luke. xxi  
Joh. xviii  
marke. xv.

with the bugodlye multytude of the  
Jewes, sayinge: Awake with the hym,  
crucifye hym. Marke ye this, o ye  
Chyryan Magystrates (whose parte  
and duerie it is, to beware and take  
heede, that the people commytted vn-  
to you, doo not fall agayne into darke-  
nesse and ygnoraunce). \* When our  
Sauoure Iesus chyste, Kyng of  
all Kynges, and Lorde of all lordes,  
made bys solempne entyre into Hieru-  
salem: howe ioyfully with songes and  
hymnes was he receaued of the com-  
mune people? Blessed be the kyng (say-  
de they) that cometh in the name of the  
lord: Peace in heuē, & glory in the hig-  
her: But whin a while after this poore  
symple and ygnoraunte people, that  
thus so ioyfullye receaued our Sau-  
oure chyste, beyng moued and per-  
swaded by the hyghe pryees, \* scri-  
bes, and pharyses, dyd preferre that  
these and shamefull murderet Bar-  
rabas vnto hym, whome a lyttel whyle  
before they called Kyng, desyryng  
of Pontypous pylate, with a loude  
voyce that thet sayde rebelle and cru-  
ell murderet Barrabas, shoulde bee  
lette loose vnto theym, and that Iesus  
shoulde be deliuered vpp, for too bee  
crucifyed. In lyke maner nowe a  
dayes

Dayes, it doeth happen and chaunce  
here amonge vs. For when the Gos-  
pel and gladde tydynges of saluaty-  
on, are by honene and godlye meene  
preached and sette forth vnto the  
good folkes of the contrey: it is a  
greate wonder and maruayle too see,  
howe gredeley the mooste parte of them  
do receaue it; noo lesse reioycynge, at  
those ioyfull newes of heauen, than  
the multitude of the Jewes, dyd at  
the comynge of theyr Messias. But  
as soone, as these falsc prophets (the  
true preachers beyng departed from  
thence, into soome other place) are  
come amonge them, and haue shewen  
theym a whyle, they are made a thou-  
saunde tymes worse, than they were a-  
fore the hearynge of the Gospell.  
These rauenynge wolues are so ar-  
med wyth hypocrisie, with blaundi-  
loquence, fayre speakynge and flattery,  
that it is a thyng impossible, for the  
poore symple folkes of the contrey,  
whyche are noseled in the olde super-  
stition of theyr forefathers, that they  
shuld at any tyme wythout the specy-  
al grace of god, beware and take hede  
of them: yea manye witted and lear-  
ned persons that are not yet stronge,  
stedfast, fyrm, & sound in the fayth, at  
oftentymes

offentymes by them ouerthrowen and  
clene subuerted.

The names of the  
hgh learned Papis-  
thes, whose  
learninge  
consisteth  
only in phi-  
losophye &  
profane  
disciplines  
are hurtfull

Reads my  
booke that  
I made a-  
gainst the  
lyberines &  
rebells.  
iii. Regu.  
xviii.  
iii. Reg. x  
iii. Regu.  
xiii.

What shall we saye? the names of  
them are noisome and hurtful. Which  
thing we do se now a daies to be most  
true. I know some, which yf they were  
a lyttle otherwyse handled, or some  
what more stryghly looked vpon, but  
euē halfe so moch, as they dyd loke vpon  
vs, when they bare rule and were  
in high auctoritie, hauing those lawes  
in their hādes, which (no man, of what  
degte soeuer he was beating open hys  
mouth against thē) they had made thē  
selues. We shuld se, & that shortly, al  
those wyres, that haue not yet receiued  
the worde, to come metelye, & wth a  
huny courage, and ioyful hart, vnto the  
trueth and gospel, which are now on-  
ly letted and stopped, by þ glorious na-  
mes and titles, of such hgh renowned  
persōs. Wel, it was not for nought (as  
I haue often sayd, and now I say it a-  
gaine) that those godly kinges, which  
in times past dyd put down al ydola-  
try, & superstitiō, setting vp again, wal-  
godly auidye & dylygēce, the true wor-  
shipping of the liuing god, did slaye &  
hrl vp al Baalles pictures, & false pro-  
phetes of groues, & hille altars. Why  
the thing truly they did, because that  
they

they shoulde not bypunge the people a-  
 gayne into errour. Nor let anye man  
 thynke here, that it was cruelly done,  
 no more, than when a rottē remembre  
 is cutte of, from the bodye, leste that it  
 shoulde infecte al the whole. As it not  
 (I praye you) moch more expedyente,  
 that, viii hundred the and, .x. false pro-  
 phetes, shoulde bee kylled vppre, by so-  
 me Helyas, thā that al the whole Is-  
 raell shoulde perypse. Judge ye all,  
 that haue anye wytte in your heads.  
 Howe be it, it is not my wyll, that a-  
 ny man shoulde be murdered or put  
 to death, ouerlesse it be w the sword of  
 the spryte, & as the lorde speaketh him-  
 self by the prophet, saying: I wyl smy-  
 te the earth w the rode of my mouth, &  
 w the breath of my lippes, wyl I slaye  
 the vngodly, I wold wishe, p all suche  
 persōs shuld be allured & won, by chari-  
 table meanes, p they myght receiue &  
 se, p moch more gētylnes is shewed vnto  
 the, then they haue afore times shew-  
 ed vnto vs, & agayn that p magnyfi-  
 ces, doo seeke onelye for theyr amende-  
 mente, and saluacyon of theyr soules,  
 and not for theyr cheques and coffers.  
 Neuertheles, yf they be obaynate &  
 subborne, or goo aboute some tumulte  
 and nouatyon of thynges, or elles  
 bynder

What mo-  
 deration  
 must be vs-  
 ed in roo-  
 ting out of  
 p papistes

Escape. xi

**The bolde  
threatenings & ma-  
nifol lym-  
ges of the  
papistes.**

**The comu-  
nicat[i]o[n] of  
Papistes  
vpon their  
ale beches  
and in co-  
ntries, wher  
they dare  
utter oute  
theyr poy-  
son.**

hynder apyl the people, & kept the back  
fro the truth of the gospel, & fro Chryſt,  
the comen ſauour of al mē: let them  
hardely feele that the magiſtrate bea-  
teth not in vayne the tēporall ſworde.  
In dede, it is tyme that ſome of theſe  
be tyed vp ſhorter, ſyth that thei be not  
afcrayed, to threaten vs, (& that, to the  
great abaſhment of the weaker) that fo-  
renue Princes, pf we do not ſhortely re-  
ſtant, & come agayne to the olde faſhio[n],  
wyl inuade, & come vpon t[he] noble &  
flouriſhing Realme. Yea, ſay they (whē  
they be vpon theyr ale beuches, and in  
countres, where they thincke, they may  
utter out ſoche doctrine) the proudeſt  
of them all, meaning the head rulers &  
magiſtrates, through whoſe vigilante  
care, true religiō hath ben reſtored, and  
ſet vp agayne, be in doubte, what they  
may do. They treble & quake for feare,  
pf they do but heare ones, that noble &  
moſt redoubted emprour, named. They  
do almoſt crepe into a mouſe hole, whē  
they heare daylye, howe he handeleth  
theyr brethren in Chryſte beyonde the  
ſea. They wold geue (yea marve wold  
they) thouſande thouſandes, that the  
holy and bleſſed Magiſte, had neuer bene  
put downe by thē. They woulde ſayne  
haue it v[er]y agayne, pf they knew, howe  
they

they myght do it handſomely, and not  
to theyr ſhame and rebuke.

Soche is theyr communication a-  
broade, among the ſymple & ignorant  
people, and that of late. It is no mer-  
uayle then, that the moſte parte of the  
louinge ſubiectes of thys Realme, do  
yet bothe abhorre, and viterlye reſuſe  
the whoſome doctrine of theyr ſalua-  
tion, ſythe that ſo many falſe prophe-  
tes, are yet ſuff. red, to be among them,  
and ſo fewe faythfull paſtours pro-  
uyded for, and ſent vnto them. For true-  
ly, thys is one of the chiefeſte cauſes of  
the blyndneſſe of the people, and that  
they are ſo eaſely ſeduced, and brought  
into erroure, by falſe propheetes, that  
dayelye and houelye come vnto them  
in ſhepes clothynge. They lacke true  
paſtours. They wante faythfull tea-  
chers and guydes. Theyr watchmen  
are all blynde, they haue all togeather  
no vnderſtandinge, they are all domne  
dogges, not beyng able to bark, they  
are ſleepe, ſluggiſh, and ſye ſnooring,  
they are ſhameleſſe dogges, that be ne-  
uer ſatiſfied. Theyr ſhepherdes in  
lyke maner, haue noo vnderſtandinge,  
but euery man turneth hys owne way  
euery man after hys owne coueteouſ-  
neſſe, wyth al hys power. How (I be-  
ſeehe

Another  
cauſe of  
blyndneſſe  
of the pro-  
p. 2.

Eccl. i. 16.

Marke &  
wagh the  
se thinges  
o pe Prin-  
ces of the  
world, and  
hygh nola-  
tes of chur-  
ches, lette  
the not be  
forgotten.

sethe you can the people, haupng such  
blynde boufardes too theyr guydes &  
paoures, get anye vnderstandyng or  
knowledg? How shall they dyscerne  
the false prophetes, from the true pa-  
uours and faythfull minystrers. They  
tutle, as ponge innocente babes, wyl  
embraace poyfone, for wholesome mea-  
te, and take vppe a scorpion for all  
egge. But now, whome shall wee  
blame mooge chyetelye, for thys?  
Thee Bysshoppes? the Kyng and  
hys honourable Counsaile? forsothe,  
yf there were anye suspycion, that  
anye foreinne pryncce or natyon, wolde  
inwade thys Realme: by and by shul-  
de in all thee harte and wythe all dy-  
lygence, watche menne bee sette oute,  
in all thee porres and uttermooste pla-  
ces of thee countreys, too espye out the  
comynge of thee enemyes, and to  
geue warnyng thereof. And why so,  
I praye you? because that the lounyng  
Subiectes of thys Realme, shuld by  
theyr sodayne comyng & arryuing, sa-  
ke no maner of harme in theyr goodes  
& bodies, How moch more then, syth  
so many cruell and myghty enemyes,  
do alwayes wythout ceassing, and in-  
termisson, be set vs rounde about, en-  
deuourig the self, both night & day, w  
all

all their myghte and power, to couyle  
vs, of that more precious Jewell, that  
chrise hym self the onely begotten so-  
ne of the father, hath wyth the shedyn-  
ge of hys dere bloude, purchased vnto  
vs, and so to murther moe myserablye  
both our bodyes and soules, hauynge  
besides that theyr espyes, euery whe-  
re here amonge vs, so masked and dis-  
guysed in shepes clothynge and skyn-  
nes, that they can scarcely be knownen,  
from oure freundes and wel wyllers:  
oughte true and faythful watche men  
to be sent out into al corners? to bee a-  
ppoynted and set in al places? O prepo-  
sterous, peruerse, and ouerthwarte iud-  
gement. In thynges that are transito-  
ry, and fade away lyke the grasse, þ is  
to say, in thynges þ belong to our cor-  
ruptible bodyes, and thee preseruary-  
on, or sauegarde of the same, wee are  
mon diligēt & careful, but in thynges  
that belouge vnto thee soules, whiche  
are immortall, and neuer dye, but af-  
ter thee deathe of thee bodyes, bee  
alwayes, eyther in excedynge greate  
ioye, or elles in paynis and torment-  
tes unspeakable, yea, the bodyes at þ  
daye of iudgemente, being vnyted and  
ioyned agayne vnto theyr soules,  
shal be

We are al-  
wayes in  
peryl & in  
paynde to  
be spoyled  
by our gho-  
stly enemy-  
es, of that  
precious  
jewell that  
chrise hath  
purchased  
vnto vs,

shall be partakers of eyther of theym:  
 it is impossible to tell, howe carelesse &  
 negligent we are. Whych thinge, be-  
 sydes all other argumentes, maye bee  
 proued by thys. In all thee townes  
 of warre, of thys realme, oronge gar-  
 risons, (as it is more conueniente and  
 mete) are sette, noble and valiant Cap-  
 taines, and faythfull, or true watch  
 men are appoynted, nothinge is lefte  
 vncared for, that maye be for the saue-  
 garde of those fortres and townes: But  
 nowe howe many paryshe churches in  
 England, whych Churches, by ryghte  
 maye be called, the watchinge or espy-  
 inge towres of the euellaginge Kyng-  
 dom, of oure heauenly Kyng and saui-  
 our Iesus Christ, are prouided of true  
 and faythfull watche men? Not scarce-  
 ly one amonge. xl. hath a true pastoure  
 or minister, and why? Thys is one of  
 the causes why. Lordes and gentilmē,  
 haue all moost all the lpynges of Chur-  
 ches in theyr handes. And as longe as  
 they maye gette sy. John lacke latyn,  
 to serue theyr cure vnder them, for a lyt-  
 tle or nothinge, that is to saye: for. vi.  
 or viii. li. a yeaere, where as they theyr  
 selfe, recraue and take yeaerly vpon it,  
 some lx. some. C. li. some more, some  
 lesse, it wyll neuer be, that they shal see  
 godlye

Churches  
 are y wat  
 chinge or  
 espyng  
 towres of  
 the kyngdō  
 of Christe.

The cause  
 why parys-  
 she Churches  
 are  
 not prouy-  
 ded of true  
 and fayth-  
 ful minis-  
 ters.

godlye learned men in them. O mercy-  
ful god, what meane the heade rulers,  
and gouernours of thys worlde (here  
I do vnderstand Kinges, Emperours,  
hyghe Iudges and Byschoppes )  
whome the scrpytures and woorde of  
god do call, pastoures and shepeherdes  
of thee people? What aunswere shall  
they make vnto hym, that is thee pa-  
stoure of all, when he shall requyre  
ouste of theyr handes, the bloude of  
hys deere boughte shepe, that dyd pe-  
ryshe, and daylye doo peryshe, tho-  
roughe theyr neglygence and fawlte.  
My mynde abhorreth too remember,  
howe horryble and greuous punys-  
shementes are prepared for theym.  
God, of hys mercyfull bountiuousnesse  
graunte, that oure noble and souerai-  
gne Lorde the kyng, and all hys ho-  
nourable counsaile, for thee dyschar-  
ge of theyr consciences, maye shor-  
tlye see an order in it, that all thee pa-  
ryshes thoroughe oute all Englande  
and other of thee kynges domynions,  
maye bee prouided of true pastoures  
and mynsters.

In the meane season, that thys shal  
bee a doyng, too fence and arme thee  
lounge subiectes of thys Realme a-  
gainst those rauynge wolues þat come

to them in shepes skynnes, I haue here,  
 accordyng to the tytle, that I can doo,  
 translated out of latyn into Englysh,  
 a booke, whych maye ryght wel be cal-  
 led: The ymage of bothe paoures,  
 sette forth by that most famous cler-  
 ke Guldryche & winglius Bysshop of  
 Tigur, and called by hym paoure.  
 It is a verpe profytable and necessa-  
 ry booke, and moore worthye, not one-  
 ly to bee translated into all tongues,  
 but also to bee hadde and reade in  
 all thee Churches of Christendome.  
 For there fynde and forme the con-  
 gregacyon shall see, the true and  
 faythfull paoure, moore lyuely de-  
 pycted, and sette oute in hys owne  
 coloures, whych are taken oute none  
 other where, than oute of thee cheeres  
 and coffers of thee holpe and sacred  
 scryptures. Whereby, anye man shall  
 learne, howe farre from all voluptyes  
 and pleasures of thee fleshe, thys of-  
 fyce and vocatyon is. For who so e-  
 uer taketh thys mynystrye and func-  
 tyon in hande, must continually with-  
 out ceassing & intermissiō, warre, stry-  
 ue, and fyght, agayn all fleshe, and al-  
 the power and strength of it, agaynste  
 his owne parentes, kynsefolkes, bre-  
 thren, and systers, yea agayn his own  
 selfe

The duty-  
 tion of the  
 whole  
 worke

What is  
 containyd  
 in the first  
 parte,

selfe, and al the concupyscences, and lu-  
res of hys owne fleshe, agaynste all  
pompe and pryde of thys worlde, and  
all the myghtye wyrces of it: spenal-  
lye, what soeuer, is in anye maner of  
thyng, repugnaunte vnto god, he shal  
professe and declare hym selfe, an o-  
pen enemye agaynste it. Thee con-  
sideratyon of whyche thynges, doeth  
playnelye teache vs, that too admint-  
ster thys greate and veryllous office,  
worthelye and suffycientelye, is thee  
verye worke of God, and not of man-  
nes strengthe. To doo it, I saye, tru-  
lye and syncerely, it commeth not of  
manne, but onelye of God, whych ge-  
ueth vs strengthe, too heate so heauy  
a burden. In thee seconde parte, the  
rauenynge wolues, whyche beyng  
clothed in shepes skynnes, doo coun-  
terfeyte thee true shepheardes, are  
describied and sette forth to thee eyen  
of thee congregatyon, and in a ma-  
ner, shewed wythe thee synger. For,  
there anye manne shal see, theyr  
wyde gapyng mowthes, theyr sharpe  
teethe (wherewythe they alwayes  
threaten slaughte and murther) and  
wolyflike pawes (for thee shepes  
skynnes, wherewythe they haue dys-  
guysed theym selues can not hyde all  
B. ii thynges

Yf a man  
doth admi-  
nister suffi-  
cientlye the  
office of a  
pastour,  
it is the ve-  
ry worke  
of god and  
not of mā.

What is  
contayned  
in the se-  
cond parte.

thynges) to appeare out. To be shone,  
all the congregatyons and churches,  
that are not yet prouided of true my-  
nysters, shall by this lyttell booke (yf  
it be trulye perused and read) learne,  
in the meane season, too dyscerne and  
knowe thee true and faythfull pashou-  
res, from thee deuelyshe raucynge  
molues, be they neuer soo marked and  
dysguyfed. Whych truely, wyl be noo  
small helpe vnto theym afterwarde  
(when true pashoures, shall thoroughe  
thee fatherlye care of oure souereyn  
lorde the kynge, and his honourable  
counsaile, bee sente vnto theym (too  
come vnto the true relygion, and god-  
lynesse. O mercyfull pryncesse, and chy-  
ce Bysshoppe Ihesus Chyche, vouch-  
safe (wee beseeche thee) of thy bounti-  
ous mercyfulnesse, to sende oute, true  
and faythfull labourers, into thy ho-  
lye harte, for too breake and dyscre-  
bute thee breade of thy holye worde,  
vnto theym, that hunger for it. Vouch-  
safe also, o moode true and fayth-  
full shephearde, to strengthen, wythe  
thy holy spyrte, all preachers and tea-  
chers, þe thou haast sente, and dayly do  
sende, to fede thy dere boughte flocke,  
too thee intente that they maye bolde-  
lye and eatuallye sette theyr soules

I praye  
vnto God  
for to sende  
de true &  
faythfull  
Pashours.

in the defence of thy holy worde, and  
for thet wepe, agayn all the threate-  
nynges, and false enterpryses, of the  
rauenynge wolues and false prophe-  
tes that goo aboute too seduce and  
brynge vs oute of the ryght waye, for  
theyr belyes sake, thorough the  
false doctryne. And that they maye so  
teache and declace vnto vs, thy holy  
lawe, and Gospell, that we beyng tau-  
ghte and codyped, maye dayly more  
and more magnifye thy godlye ho-  
noure.

Now I haue shortly declared and  
shewed, the chiefe and pryncypal cau-  
ses of thee blyndnesse, that yet at thys  
presente, raiguethe amonge thee sym-  
ple and yguoraunte people, and what  
moued me too translate thys golden  
booke, and moore excellent worke.  
Whiche trulye, yf that godlye Rehe-  
mias, thee reparatour of Hierusalem  
were amonge vs, I woulde haue dedi-  
cated vnto hym, and too none other.  
Sythe then that your grace hath  
bene a verie Rehemias vnto vs (for,  
thorough your vigilaunte care, the  
true Hierusalem, whiche is the Chur-  
che that was all couered wythe the  
rubbyshe of Antichristes traditjons,  
is now at this presente, newe builded

B.iii. up

bp agayne) I coulde do no lesse, but to  
dedicate it vnto your grace. And thou-  
gh it is not so eloquentely and fynely  
translated, as mauey, þ were natural-  
ly borne and brought vp in thys coun-  
treie, myghte haue done it: Yet not  
withstandynge, haue I a good hope,  
that your grace (suche is your wys-  
ely gentylnesse) myll take it in good  
worthe, not so muche consyderynge the  
thinge it selfe, as the beneuolent hart,  
that it cometh from. The Lorde know-  
wethe howe greate a loue and affecty-  
on, not onely I, but generallye all  
true Christians, doo beare vnto you,  
and that, for the excedynge great zeale  
that your grace, hath had alwayes  
to true relygion and godlinesse. This  
loue and affectyon, was ryght wel de-  
clared and manysfested, by thre teares  
and daylye prayers of theesaythfull,  
when that cuer lyuyng and almyghty  
God (who alwayes chaunceth them,  
whome he loueth) dyd suffre your  
grace to be tryed, wythe thee frye of  
trouble and afflyctyon. As then,  
all thee whole congregatyon of thee  
saythfull dyd wythe mournyng teares,  
make earnest intercessyon and  
prayer vnto almyghty God, for your  
graces deliuerance; so nowe I doo  
mo

inoone humble beseeche hym, that is  
the auctoure of all good thynges, that  
be vouchesafe of hys goodnesse and  
mercy, so wythe hys holyc spyrte  
too rule, guyde, and gouerne you, in  
all youre mayghtye affayres, wiche  
that most gracypous Ladye, your true  
louing sponse and wyfe, that what  
soeuer youre grace shall thinke  
or do, may be to the glory  
of god, to the comune  
weale of this realme  
me, & saluacion  
of youre  
soule.

¶ Your poore oratour John  
Wierou.



# The Image

of both Pastours, or ministers  
set forth by that famous Clerke Gul-  
driche zwinglius, and now translated  
out of Latyn into English by John  
Wotton Senenoy.

Thy we  
re called A  
postolyke  
men that  
were disci  
ples of the  
Apostles,  
as Luke 7  
marke we  
re.

**T**hat in tymes past, ma-  
ny admonitiōs were ge-  
uen by the prophetes, in  
the olde Testament, & in  
the newe by apostolyke  
men, & the Apostles  
thē selues, whych were the chief mini-  
sters of Christs church, vnto the Pa-  
stours of the people, euerye man doeth  
know, that only hath redde with a di-  
ligent mynd, their bookes & writings,  
in the which, mooste deare brethren in  
Christ, & most faythful seruauntes, and  
ministers in the house of god, we may  
deprehende and fynde very sure tokēs  
of this thing. Wherefore I haue thou-  
ghte that it was also lawfull for me,  
to speake, talcke, and reason, wyth all  
the fydelytie and diligence that cā be,  
of oure commune offyce and admy-  
nistration, and that mooste especiallye in  
thys

The ymage of both pashours  
thys godly and dyuyue Synode, wher  
so many hūdrēth of pashours, so great  
numbre of leaueb menne, and also so  
great a multitude of bierthē, that with  
a feruent desyre do thyrne for the word  
of God, are assembled. Let vs therfore,  
in gods holy name begynne oure mat-  
ter.

The Christian pashour, and flocke,  
whych he taketh vppon hym to seede,  
doeth wyth soche euydence and lyuely-  
nesse expresse the type & fygure of the  
dyuyue Maiestic, and of vs al: that the  
Scripture of the olde Testamente is  
wonte often tymes too shadowe vnder  
thee similitude and Image of a pa-  
shoure or shepche. that euerlastynge  
prouydence of thee hyghe God, wher  
wyth he doeth beholde, care for, rule, &  
as a faythfull houtholder, dispose all  
thynges, that is to saye, when it doeth  
depicte and sette forth that most hygh  
gouernour of the worlde, vnder the per-  
sonne of a shepche, and vs vnder the  
similitude of shepe. What shoulde we  
saye? Syth that the sauour of vs all,  
Iesu<sup>s</sup> Chrise doeth vouchesafe to call  
hym selfe by the name of a shepche?  
Iohn. x chap. For he is thee true fode,  
in hym the fatte pashours of the soules  
are

A Synode  
is an asse-  
mble of con-  
vocation of  
p clerge  
togeth. r.

The scrip-  
ture of the  
old Testa-  
ment, doeth  
adumbrate  
& shadowe  
the diuine  
prouydence  
of god. vn-  
der the si-  
militude &  
shadowe of  
a shepche  
ce.

## The Image

are layde forth vnto vs, to be shorte, he is that true leader & shepherde of the flocke, which hath brought vs miserable & wretched sinners, out of the thicke darckenesse of ignorance, and snares of mennes traditions, into that pleasure lycht, of gods wysdom, and in to the lybertye of the sonnes of God.

Wher the  
offyce of a  
shepherde  
or pastour  
ought to  
be learned

Wherfore it shall be necessarye for all theym, that are sente as Pastours, to feede the flocke of thee **I D R D E**, that they receaue and take thee admyratiou and lawes of theyr offyce oute of none other Doctryne, than out of thee pure, and sincere woorde of God, whyche in these latter tymes byd declare, manifeste, expound and expresse it selfe bysbylye and moode lyuely, wythe greate lychtesomnesse and euidence in Christe Iesus thee trewe and naturall sonne of thee Father, whyche thyng was also done before in thee olde Testament (though it was some what darckelye) in thee tymes of thee Patriarches and Prophetes. We shall therefore looke fyrst vppon Goddes woorde at Christes mouth, and in hys Actes (whyche Christe is also a trewe God.) Then by and by, we wyll seke oute the same in thee Prophetes and

The distri-  
bution of the  
whole wor-  
ke.

As

of both pashours

Aponles, that we maye knowe there-  
by, howe excellent, and of what digni-  
tie and worthynesse the offyce of a Pa-  
mour is, whom by other names we doo  
cal cihet a Byshop, or person, a Vicar,  
or Curate, a preacher, prophete or Euan-  
gelyste. Secondely we shall lykewyse  
depicte and set forth the false prophe-  
tes in theyr owne coloures, that they  
may the better and more easely be kno-  
wen and taken hede of. We wyll also  
declare and set forth the punishmente,  
whyche is prepared for theym, that the  
knowledge, and vnderstandinge of it,  
may ether bring them to amendement,  
or yf they refuse it, moue the magistra-  
tes, to remoue & put them fro theyr be-  
nefices and rowmes that they are in.

But leaue we shuld be fayne to tarpe  
longe vpon the moone holy & profunde  
mysteries of that wonderfull incarna-  
tion and natiuitie of oure Lorde Iesus  
Christe, we wyll begynne to speake of  
those thynges, whiche he both dyd and  
taughte, sence the tyme that he was  
maunfested vnto thys worlde. Amonge  
thee whyche, we fynde thys thyng  
fyxe, that he, beyng broughte into  
thee Temple, accordinge to thee pres-  
cripce of thee lawe, was receaued in-  
to

Christ is þ  
true exāple  
of a good  
Pastour.

## The Image

to Symcons armes, and not without  
hyghe gratulation and ioye, which af-  
ter that he hadde declared w<sup>th</sup> many  
wordes, that he was the Sautour of  
all the whole worlde, turned hym selfe  
to his mother, and sayd: \* Behold, this  
chylde is sette to be thee fall and vpry-

**Luke ii.**

**The Pa-**  
seure is f  
stone of of  
fence & by  
refuge as  
gayne

synge agayne of many in Israell, and  
for a sygne, whych is spoken agayne.  
And more ouer the sworde shall pearce  
thy soule, that the thoughtes of manye  
hartes may be opened. Thys therfore,  
shall the Passour, afoze of all thynges  
perswade hym selfe in hys mynd, that  
there shall be many, whych shall waxe  
worlde by hys fode, doctrine, and la-  
boure, and also that manye beyng tau-  
ghte and instructed by hym, shall clype  
from theyr synnes and fylthynesse ther-  
of. And also that there shall be alway-  
es some vngodlye and vnfaithful per-  
sonnes, whych shall wythstande hys  
Doctryne and godlye endeuours.

For, the fleshelye man doeth not re-  
ceave that spyrytuall woorde of God,  
but rather doeth respee it w<sup>th</sup> the all  
hys whole strengthe. Wherby, it is  
moute to ensue and folowe also, that  
the Passour beyng made greuouflye  
hated and layde wayt for, by those miche

**The Pa-**  
seur is n

ked

# of both Parents

ked and bugodlye enemyes of Goddes  
 worde, is al wayes in peryll and teo-  
 pardye. Thys thyng also the paren-  
 tes, kynsfolkes and frendes muke be  
 surely perswaded, nor oughte to loke  
 for any other ende of thys mynystry  
 and function, but that theyr chyldren,  
 kynsfolkes and frendes beyng cal-  
 led to thys office, shal be hated, mocked  
 derided and laughed to scorne of al mē,  
 yea, and that before theyr owne eyen.  
 For the nature of fleshe, is not soche,  
 that it can suffre it selfe to be kept and  
 holden in so, that it doeth not breake  
 forth at some tymes, and goo about to  
 folowe hys owne auides and affecti-  
 ons. Here therefore a greate grief and  
 sorowe doeth spryng and ryse in the  
 myndes of the parentes and kynsfol-  
 kes, here also they do feeble that swerd,  
 whiche not wythoute greate griefe &  
 dolour byd pearce thei loule of Mary.  
 For it is so ordeyned by nature, that pa-  
 rentes do loue theyr chyldren so tender-  
 ly, that they are wonte to haue excea-  
 dyng great compassyon on them, not  
 onely, when they are afflicted without  
 a iuste cause, but also when they are pu-  
 nished deseruently. Dauid is an exam-  
 ple vñ proue of this thyng, which doth  
 so

not wyth-  
 out perill &  
 teopardye.

**A. Regum**  
**xviii.**

It is þ of  
fice of a  
pastour ne  
ther to d  
nor to lea-  
ue vndone  
any thinge  
for the lo-  
ue & respec  
te of hys  
parentes

### The Image

to sore lament and bewayle the destruc-  
tion and death, \* of hys moste vngodly  
and vnsaytyfull sonne Absalon.

Agayn it is the duety and part of a  
saythfull pastour, to renunce, & forsake  
the loue, frendship, and amytie of hys  
parentes, and to do nothing in fauour  
of them, but go on apyll, & perswade  
fayly in the worke of the Lord, without  
any respecte of the, whych thing I hinc  
with his owne example doeth teache in  
the same place. For, when Ioseph, and  
the vyrgyn Mary hys mother, had by  
thee space of. iiii. dayes, wyth a heauye  
harte sought hym, and at length hadde  
found hym in the myddes of the Doc-  
tours & Scribes, hys mother dyd some  
what sharply replehede or rebuke him  
saying: Sonne, why hast thou so done  
vnto vs. Beholde, thy father and I dyd  
wyth a heauye harte seeke the: He dyd  
answere, why dyd ye seke me? Dyd ye  
not knowe that I muste be in those thinges,  
that belunge to my father. A Chri-  
stian pastour then muste be of that mynd  
and muste be so affectioned, least perad-  
uenture, he beyng moued, wyth the  
grief of his parentes, doeth slowly ad-  
ministrate Gods worcke, and thee offyce  
that he hath receaued of hym, He shall

(A

of both Isaacus

(I saye) regarde nothinge, nor passe  
vpon thee weppinges of hys chyldren,  
nor thee mournyng and bewaylyng  
of hys wyfe, nor the affection and loue  
of hys systers and bretheren, nor yet the  
teares of hys frendes, and kynfolkes.

For he seeth, that Iesus Christe the  
sonne of the Maryn Mary (whych els  
was moode obediante) dyd thee same.

Matth. x.

\* Wherefore, when he dyd send hys dis-  
cyples too preache the gospell, he dyd  
saye vnto theym: He that loueth hys  
father and his mother aboue me, is not  
worthy of me. And he that loueth hys  
sonne and hys daughter aboue me, is  
not worthy of me, or he is not mete for  
this offyce and vocation. Also a sayth-  
full painour shall not suffer hys parents  
too haue anye auctorite, or beare  
anye rule in the admystracyon and  
preachyng of Goddes woorde, that  
is too saye, he shall in noo wyse admy-  
nister or preache the Gospell, and wor-  
de of God, accordinge too their myn-  
de, affection and Iudgemente. For,

it is knowne howe Marpely christ did  
speake vnto his mother, when we be-  
ing moued with a womanly affection,  
did begynne to exhort him, \* as he sat  
at the mariage, that he shoulde mira-  
culouslye

Iohn. 4.

## The Image

culouſſye helpe theim withe wyne, for they wanted it. Did he not ſaye woman what haue I to do with thee? Let this, I ſay, be the needſaſſneſſe and conſtancie of a paſſoure, lette this be the firme, needſaſſ, and conſtant purpoſe of his minde, to reſpecte or regarde thee auctoritie of no mortal men, no, not of his owne mother, that bare him, but folowe on ayll the ryght courſe of his admiſtration and office. And yf his parentes wyll to importunarelye withſtande his godlye purpoſe, & w<sup>th</sup> rubberies and obſtinacye reſiſte thec cuerlaſtinge worde of God, lette then a faithfull paſſoure counte hym ſelfe their better foe and enemye, he ſhall forſake them, yea and hate them. For Chriſt ſe diſtinge forth his diſciples doeth ſpeake vnto them after this maner: \* Thiſke not that I am come too ſende peace into the earthe. I came not to ſend peace, but a ſworde, for, I am come to ſett a man at variaunce, againſt his owne father, and the daughter agaynſt the mother, and the daughter in lawe, agaynſt her mother in law. And againe

hys

**Math. x.**

**Luke. xliii**

in Luke: Yf anye man, ſayeth he, doth come vnto me, and doeth not hate his father, and his mother, his wyfe, and

# of both p[ar]tours

hys chyl dren, and sp[er]ers, yea and hys  
owne lyfe, also he can not be my discy-  
ple. For, a faythful p[ar]tour of the Lo-  
des flocke, mune bee so wholye geu[n]  
and addicted to God the father, that he  
shall also be readye to hate hys owne  
parentes (whose loue, and carefull lo-  
kyng to, the lawes of god do in an o-  
ther place commende) yf at anye tyme  
they go aboute to let his godly functy-  
on and offyce, how beit, these thynges,  
that we haue rehearsed nowe, are not  
commaunded to the p[ar]tours ouely,  
but to all mankynde, but yet syne of  
all, they are requyred of p[ar]toure, too  
whome also they ought chyselpe to  
be referred. Now therfore, I do thyn-  
ke, that we haue declared sufficiently  
ynoughe, and that ye doo well see and  
perceau[e], howe a p[ar]toure ought to be  
haue hym selfe, towarde his paren-  
tes, leue the respect of theym shoulde  
bryng hym anye let or impediment.  
And agayne it hath bene shewed how  
the parentes ought to be affectyoned &  
minded, that is to say, how they ought  
in no wyse to hope, loke, or gape, for a-  
ny honours, and gloire of this worlde  
in their chyl dre, that be set to this mes-  
sage and chosen to this office, yea let

A. l. theym

Though p[ar]  
chyl dren  
oughte ras-  
ther to for-  
sake their  
parentes, &  
tha to swa-  
re one to-  
te fro the  
truth of  
gods wy-  
de, yet ne  
wythstan-  
dynge we  
do not tea-  
che the too  
withd[ra]w  
their hel-  
ping hand  
fro the in  
the time of  
necessitie &  
nede.

## The Image

them know this also for a surer, that they: chyldren can not but hate them, yf they goo aboute at any tyme too lette them in thys function and busynesse of thee Lorde. But nowe wee shal se how the passion oughte to be affectyoned towards hym selfe.

how a fay  
thful pas  
sion ough  
te to be af  
fectioned  
towards  
hym selfe.

Whiche the sauyoure of the world, and infallible example of oure lyfe. Maith xvi. chap. and Luc. ix. chap. speaketh after thys maner: Yf any manne wyl come after me, lette hym forsake hym selfe, and take vppon hym selfe the crosse and folowe me, for he that wyl saue hym selfe, shall lose it. And agayne: he that shall lose hym selfe for my sake, shall fynde it. Here syng and founte we doo see that it is requyred that a manne do vtterly forsake hym selfe. For, the nature of man is suche, that he thynketh alwayes hym selfe to be somewhat, or too be worthy of no small honoure, promysynge vnto hym selfe alwayes mountaynes of golde, of hym owne strengthe and wysedom. But here nowe, it is necessarye that a manne doo as a scruaunte all together oppygnoate, bynde, and gyue hym selfe ouer vnto almyghty god, and therewith, cast vnto hym selfe

of both p[er]sonours

selfe wholye downe in hys syght. For  
he shall alwayes haue an eye onelye  
too God, to learne hys wyl, nor he shall  
in no wyse enterpryse too doo anye  
thyng of hys owne strength and wyl  
dome, but wyll shall consyder, beholde  
and loke vpon, that one onely and  
infallible example of hys lyfe whych  
is God, and doo all thynges, accor-  
dyng to the prescripte of hys wor-  
de. But as sone as he hath doone  
thys, by and by shall the crosse offer  
it selfe, wherby euerye daye must bee  
taken vpon oure shoulders, for euerye  
daye he shall feele newe cares, new hea-  
uynesse, and come new misfortune, wher-  
by all, he shall suffer paymentlye, nor  
shall in anye wyse, or at anye tyme  
make of the poke, that the Lorde hath  
sette vpon hym. For, yf any man  
doe the forsake hym selfe, and so, lea-  
uynge the fleshe and Sathan, cometh  
vnto Christ, for to haue, or that he may  
haue onelye, in all his doynges, an eye  
vnto God, euerye daye, he shall see  
a greatesumbe of theym, that haue  
not yet forsaken theym selues, which  
companye shall farre passe the num-  
bre of the godly and faythfull. Now,  
these contrarye kyndes of people

### The Image

or of meene, can no more agre amonge  
them selues, than fyre and water. For  
the fleſhe doeth couet agaynſt the ſpy  
ryte, & the ſpyryte agaynſt the fleſhe.  
\* The fleſhe chalenging vnto it ſelfe  
no leſſe knowledg & adminiſtraciō of  
the truth and of good thinges, thā the  
ſpirit: he thinketh alwaies þ he cā do  
ſome thyng, & doeth promiſe vnto her  
ſelf, a verry great knowledg of holy thi  
ges. And althoug he doth plainely ſe  
þ her workes in cōpariſō of the diuine  
workes of god at nothig els but a vai  
ne painting, decētfulnes, & as yf a mā  
myght ſay, a chyldþ he play & games:  
yet notwithſtandyng doeth he diſdayne  
to geue place or the ouer hande to the  
diuine maiesty. How beſt though he  
doth counterfeyt before men no ſmall  
godlynes, and true religion, yet in the  
meane ſeaſō can he in no wyſe eſcape  
the iudgement of a godly and fayther  
ful man, which hath wholye and from  
the verry hart forſakē hym ſelf. For, he  
doeth quickly ſmelle out the affectiōs  
of the fleſhe, & th. cōſumacie or rube  
nes þt is naturally coted in her: as ſone  
as he ones begynneth to ſet forth her  
ſelf. But yf he ones enterpriſeth or go  
about to bryng to lyght the paynting,  
hypocriſye

Galat. iii.

The natu  
re of our  
corrupted  
heſſe.

of both pastours.

hypocrytie, & deceptefull nature of the  
fleshe, by and by, shall he feele her ene-  
mytpe & armure. For, draght wayes  
armyng, and weappunge her self, wyth  
moost ygnominious, reprocheful, and op-  
probrious wordes, she shall furiously  
sye vppon hym, that hath touched her  
payntinge and hypocrytie, neuer ceas-  
sunge too spende all her whole arcu-  
gthe agaynste him, tyll she can eyther  
ouerthrowe or vtterlye destroye hym.  
Chyke therefore, wyll the vs afore all  
thynges to bee perswaded, that euerye  
day, we muge beare a crosse, for þ more,  
that gods word doth encrease & flourish,  
the more doth the crosse, & persecutyon  
ryse and folowe, the greater that the  
proceeding of gods word is, the more fu-  
ryous & angrye doeth the fleshe waxe.  
Therefore they are all together decea-  
ued and erre all the worlde wyde, þ are  
wonte to hope and gape for peace and  
quietnesse, nor wyll sustaine or abyde  
þ greuous scornes of persecutiōs, for  
the holy wordes sake, or thinke þ they  
must suffice none. For, though the peo-  
ple doth by flockes & swarmes sic to þ  
word of god, & w seruete audies come  
vnto chris, yet not standing, we shal  
feele, that euer moche persecutyon, and

Who soe-  
uer goeth  
bout to se-  
crete & opē  
þ hypocry-  
sie of the  
fleshe shall  
fele sorow  
& trouble.

The godli  
oughte ne-  
uer to loke  
for peace &  
quietnes in  
this worlde

## The Image

croffe, ſhalbe ſpyred vp agaynſte vs, by the mighty rulers of the world, which wyl alwayes, wyl their ſtrength, ende uours, & myght, withſtand & reſpō the euāgelical doctrine. Yea, put ſ caſe, ſ ther be no ſuch in the world, or that the Princes & rulers do fauor ſ truth of ſ goſpel yet ſhal we neuertheles ſe falſe teachers & falſe Apoſtles, ryle daylye, which hauing more leatnyng, & know ledge, thā charitie & loue, wyl ſet forth them ſelues not wythout great hynde rāſe of the truth of gods worde. For, they wout any vrgent cauſe, dytting vp contentious and cryſes, for euerye lyght tryble, ſhal greuouſly offend the weake and meke harted, they care not though they al offend ſ worlde, ſo that they may be counted of the ſimple and ygnoraunt people greate clerkes and well learned. Here therefore ſhall a newe grefe and croſſe riſe and come vp on vs, which doth require in vs a newe & whole ſtrength. For, they that are ſolide & redſan or cōſtant in ſ faith muſt nedes be ſore greued in theſe myndes, whē they ſe the weake to be offended, and truly ther can be no greater, greuouſer, or bytterer grefe vnto a godly man, as Paule teapſpēche of hym ſelſe to the

The nature  
of falſe  
teachers &  
falſe apo-  
ſtles

It is a gre  
ate croſſe  
to the god  
ly to ſe the  
weake too  
be offended

of both pascours.

the Corinthi. sayinge: Who is offend-  
 ed, and I burne not: What needethe  
 many wordes? Quere daye we must  
 take a newe crosse vpon vs: for, chrys-  
 lyeth not, when he doth say: \* Suffici-  
 ent vnto the day, is the trauaile therof.  
 And in an other place: \* He that wyl  
 saue his life, shal lose it. Wher ye must  
 marke & note, þ this word, anima (whi-  
 che communely is taken for the soule  
 or lyfe of mā) doth not onely in this pla-  
 ce signifie, þ lyfe, þ we do lyue in this  
 body but also þ mynd, intēt purpose or  
 counsaile of mā. Who soeuer thē, for to  
 saue this frayle & transitory lyfe, doth  
 vnfaithfully fall from the word of god,  
 shal lose his lyfe, who soeuer trustyng  
 in his owne learyng, wyldoom, coun-  
 sailes, & intent or purpose of his myn-  
 de, wyl not suffice hym self to be pluc-  
 ked fro it, but rather hopeth, þ by it he  
 shal obtayne the true beartynde & euer-  
 lastyng felicitie. shal also lose his lyfe  
 and cast awaye his soule. Therefore,  
 the pascour shal utterly forsake hym  
 self, he shal al together caste and throw  
 down him self before god, he shal utter-  
 ly take and banishe awaye the froward  
 intent or purpose of his obnuble & sub-  
 borne mynde, & every day prepare him

ti. Cor. xi.

math. vi

math. x.

L. liii.

selfe

### The Image

selfe to beare some newe crosse. For christe dyd also folow þ same way and rule, euer submitting his wyll to his fathers wyll, which he dyd alwayes obeye, bearing the crosse that was layde vpon him, tyl he was takē vp, to that glory that he shulde syt at the ryghte hande of the father.

After that  
the passion  
hath forsaken  
him self  
he must be  
replenished  
then with the  
spirit of  
god

As longe thē, as þ passion (& not only he, but also euery mortal mā) hath forsaken him self, & by this forsaking, hath wholly euacuated him self, þ is to say, hath made him self of no reputatiō in his own sight, next of al it behoueth þ he be filled or replenished with God, þ is to say, that he put al his hope & trust in þ one only god. Our lord Iesus christe did both performe & expresse the same in his disciples, whō by & by, as longe as they leauing al thinges did stick & cleaue only to him, he did not only provide for, concerning cyterne & outward thinges, þ is to say, meate & drinke and clothing, & that so lyberally, that they beinge asked, whether they wanted any thing, when they were sent to preach the gospel about scitip or waller, dyd answer, that they did lack no manner of thyng; but also willed them to bee withoute all care, and too take no thought,

of both pashours.

thought, what they shuld aunswere, yf  
at any tyme they shuld be brought be-  
fore kynges and princes, \* for in the  
same selfe houre, sayth he: it shalbe ge-  
uen you, what ye shall aunswere. Be-  
sydes that he dyd not commit vnto the  
the full offyce of preachinge, afore that  
he blowing vpon them (as we may see  
in the. xx. cha. of Iohn) dyd say: Recea-  
ue ye the holy ghoſt, ſignifying thereby  
that no mā is mete to fede the people, &  
that no man can well & truely execute  
the offyce of a pashour, except he utter-  
ly forſakinge & euacuatinge hym selfe  
hath God inhabytinge, dwellinge, and  
ſpeakinge in, or by hym. Besydes that,  
he doth commaunde the also, that they  
shuld not depart fro Hieruſalē, tyl that  
they had receaued the ſpirit, \* ſ was  
promyſed vnto the. Which, being recea-  
ued, they dyd by & by begynne, and not  
without great gratulation and ioye of  
myndes, the function & offyce of prea-  
chinge, for ſo it behoueth to be, leaſt the  
pashour do leade the ſhepe comitted vn-  
to him, into any other pashours, than in-  
to the ſame, out of the whych, he hath  
pycked & gathered ſ fode of gods wor-  
de, that is to ſaye, into the knowledge  
of the true god, & into a conſtant & moſt  
ſure

Math. x.

To euacu-  
ate hi ſelfe  
whyche is  
halfe a la-  
tin phraſe,  
is too eſte-  
me hi ſelfe  
of no repu-  
tation. Phi-  
lip. ii.

\* Actus. i

### The Image

sure confidence in him only. Yf he wyl  
he set forth these thynges vnto þ people,  
that is comitted vnto him, he mus him  
selfe learne to know god ffaith, and put  
hys holt affiaunce trust, and confidence  
in hym onely.

Repentance  
is the first  
part of the  
preaching  
of the gos-  
pel.

Matt. x  
marc. xvi

These thynges being thus promised  
& done, he shal begin to preach þ worde,  
after þ same maner that christ him selfe  
dyd ble. For, he being about to teach þ  
worlde, dyd saye: Repent ye, for, the king-  
dom of heaue is at hand. Whych forme  
and maner John baptist, the fore runner  
of Christ Iesus dyd obserue. But who  
wyl repent, who wyl amende his lyfe,  
that afore doeth not vnderstande and  
knowe howe wycked and euill he is?  
Therefore the sykkenesse & dyscase mus  
be ffaith shewed and declared, & than af-  
terwardes þ saluatiõ ought to be prea-  
ched. No mā ought to be moued, þ oure  
lord & sauiour Iesus christ, doth com-  
maunde to preache only saluatiõ, & the  
gospel. For, the sicknes mus be knowen  
afore þ any mā wyl suffre the medicine  
to be ministered vnto him. Christ also in  
those places þ we now haue made men-  
tion of, doth by a more swete pleasant &  
comfortable word, denominate, & cal the  
preaching of the gospel, grace, because  
that the gospel is the ioyful tyding of

of both pastours.

that most sure & infallible grace, which  
of god is graunted, & geue vnto vs. The  
knowledge of synne, which we do uide  
here most of al, bringeth vs to þ poynre,  
þ we doo vtriclely dyspayre of oure owne  
selfes. wherfore, it cōpellet, dyspueth &  
forceth vs, to flye vnto the gratuite and  
free mercy of god, of the whych we are  
most sure, syth þ god þ father dyd geue  
his only begottē sōne for vs. Wherfore  
christ (as it is sayd before) dyd vouchsa-  
ue to call the hole misery of our salua-  
tiō, a medicine. And in an other place,  
as Luk. xxiij. he doth ioyne both toge-  
ther, þ is to saye, repētance & forgeue-  
nes of synnes, saying: So it behoueth þ  
christ shuld suffer & rise agayn frō death  
the thyrd daye, & that repētance, & re-  
mission of synnes shulde be preached a-  
mong all natiōs in my name. Beholde,  
how he hath here ioynd both together  
& setteth forth vnto vs, both repētāce &  
forgeuenes of synnes. For no man can  
worthely delight in the preachinge of þ  
gospel, no mā can worthely receaue it w<sup>th</sup>  
a full ioye, & cepte he hath afor a full  
knowledge of his synkenesse & disease,  
that is to saye, of his synnes.

\* But now as soone as the wretched &  
miserable mā doeth know his sickness,

What the  
knowledge  
of synne  
doth w<sup>th</sup>  
he in vs.

The second  
care of a  
pastour, is  
to take he-  
de, þ they,  
which doo  
repent, pe-  
rish not a-  
gain.

### The Image

infirmitie & disease, & seing þe filthines  
of his synnes, doth also espye, depreyed  
and fynde a sure knowledg, & hope of  
saluation in Iesus Christ: he oughte in  
no wyse afterwarde to lyue in synne.  
For sith þe in christ Iesus we are al dead  
to synne, we can not afterwarde lyue  
in synne, as the holy Apostle S. Paule  
doth largely & copiously declare & shew  
Roma, vi. \* This shal therefore be one of the chie-  
fest and greates care of a pastor, and  
true shepheard, to watche diligently,  
and as nyghe as he can, to take hede &  
beware, that the shepe, which are alrea-  
dy washed & cleused, do not boyltre the  
selves agayne in the stinking myre, and  
puddell of synne. For, after þe sayth  
full, are ones come into the knowledg  
of theyr saluacion, and haue tasted of  
the gratuite & free mercy of god, which  
the heauenly father doth most liberal-  
ly graunt & gyue vnto vs: it is most co-  
nuenient, that they do leade an innocent  
lyfe and pure, from all contagious epy-  
thyngesse of synne, leaue parchaunce they  
dye agayne. For as Christ, beyng once  
cysen from death, dyeth nomore, death  
hath nomore power ouer hym: so they  
doyng or putting of the olde man, shal  
put on the new, which is created after  
the

of both paitours.

the lykenes of god, that is to say: oure  
Lorde Iesus Chris hym self. They do  
(sayth the scripture) put on chris, that  
walke and lyue, as Chris him self dyd  
lyue here in the carth. Therfore he doth  
byd and commaund his disciples after  
the same maner: \* Go ye therfore and  
teache all nations, and baptise them in  
the name of the father, the sonne, & the  
holy ghoſt, teachinge them to obserue &  
kepe, what soeuer I haue commaunded  
you. For, who soeuer doth not thincke  
euery day bys ſ amēdemēt of his lyfe,  
after that he feleth him self to be rede-  
med by Chris, & renewed, doth cōtemp-  
ne the name of chris, abusing the same  
moſt shamefully, yea, rather he is the  
cause, that the holpe name of chris is e-  
uill spoken of, and blasphemed among  
the infidels and vngodly. We do reade  
therfore, that the holpe Apostle S. Pe-  
ter doth not wythout a good cause say:  
for as moch then as Chris hath suffered  
for vs in the fleſhe, arme ye your selues  
lykewylſe wyth the same mynde, for he,  
which suffereth in the fleſhe, ceaseth frō  
tyme, that hence forward he ſhuld lyue  
(as moche tyme, as remayneth in the  
fleſhe) not after the luges of men, but  
after the wyll of God. For it is suffici-  
ente

what it is  
to putt on  
Chris.

mat. xxviii

1. Pet. ii. 21.

## The Image

ente for vs, & we haue spent thee tyme,  
 & is part of our lyfe, after the wyl of the  
 Wyllys, walking in wārounes, luges, in  
 excelle of wyne, in excelle of eatinge, in  
 excelle of drinking, or dyshences, & in ab-  
 hominable Idolatrye. By the whyche  
 wordes, we maye easely see & percepue  
 or vnderstand, & we haue not yet fullyl  
 led nor done fully our duety, yf we we-  
 re and beclare the saluation, which is  
 purchased by Christ, for, we haue mo-  
 ned too beware and take hede, that we  
 do not lose agayne the saluation which  
 is gotten and purchased vnto vs ther by,  
 as most vnfaithfull Apostates & Tray-  
 tours, most vngodly blasphemynge the  
 holye and blessed name of thre lyvinge  
 God.

It is & du-  
 e of a pa-  
 stour to ly-  
 ue accordi-  
 ge too hys  
 doctryne &  
 he teacheth

matthew. v

Which thing & it may be cōmodious-  
 ly brought to passe & done, ther is none  
 other way more cōmodious & redy, tha-  
 yf the hougaye of the pastour be soche, &  
 he shal with his workes & dayly exam-  
 ple of lyvinge expresse the thing, that he  
 doth teach wryth his mouth, and wor-  
 des: Which thing, Christ doeth, highlye  
 requyre. \* Who soeuer (sayeth he) shall  
 breake the least of these cōmaundemen-  
 tes, & teachen men to do so, he shalbe cal-  
 led lesse in the kingdome of heauē. But  
 who-

of both pastours.

who soeuer shal both do & teach, he shal  
 be called great in the kingdō of heaue.  
 For, this is most sure, no man is able to  
 denye this, but that it is a playne payn-  
 ting and hypocrisy to speake gaylye  
 of god, and in the meane season to lyue  
 nothing after the rule & prescript of his  
 word. Which thing S. Paul doth ma-  
 nifestly declare, wryting to Titus, whe-  
 he sayeth: They confesse, & they knowe  
 god, who in their dedes, they do utterly  
 denye, syth & they be abhominable & dis-  
 obedient, & vnapt to euery good wor-  
 ke. And again, he wryteth after this ma-  
 ner: Which teachen another, and doene  
 not teache thy self, which preachen & a  
 man shuld not scale, & thou sealest, whi-  
 che sayen & a man shuld not commit ad-  
 ultery, and thou breakest wedlock, why  
 che abhorrest ydols, & robbest god of his  
 glozy, which boagert in the lawe, & by &  
 breakinge of the law doest dishonour god,  
 for the name of god is yll reported and  
 spoken of, among the Gētyls for your  
 sake. Therfore the pastour shal wyth  
 all care and audy beware & take hede, &  
 he do not destroye, with his fylthy l-  
 upng & cōuersation, the thinge, that he  
 doeth buyld & set vp with his doctrine  
 and traditōs, for the nature of mans  
 witte

Titim. i.

Roman. ii

## The Image

wher is soche, that þe weaker persons are  
 sore offended with this thing, they wyl  
 not suffre the selves lightly to be won,  
 drawn, & allured with gods worde, yf  
 they see that the lyfe and condicions of  
 the pastoure, do not agree with the doc-  
 tryne, whych is pure, holy and sounde.

**The** pasto-  
 ur oughte  
 diligent, is  
 to shewe þe  
 hypocrite  
 cal faynyng  
 ge of rely-  
 gion.

**Many** yet  
 do seke by  
 these tres-  
 me trames  
 to cress in  
 to the elys-  
 mation of  
 the people

Finally here, with a diligent mynd  
 and most vigilant care hebe must be ta-  
 ken þe the pastour be not decked wythe  
 any hypocritical clothing, & fayned co-  
 louring of godlynes, rather than with  
 that true, and pure wedding garment,  
 which for the most parte, is wont to be  
 now a dayes: that is to saye, good be-  
 haviour must be taken, that he be not clothed in  
 a shepes skynne, wearing a longe geir  
 downe to the fete, a longe fattyner tip-  
 pet, or a wyde & broade hood, cominge  
 downe to his very myddell (these thin-  
 ges, god woot, haue ben, and are yet ta-  
 ken of some, for most infallible tokens,  
 and sygnes of a godly & deuout mynd)  
 wher as he doth beare a mynd reple-  
 shed and flowinge ouer wythe auarice  
 and couetousnesse, as all moste all the  
 Doctours of diuinitie are wont to be,  
 specially soche, as the worlde hathe in  
 estimation: Agayne, that he goo not as  
 broade in þe aretes, with a bowed necke,  
 looking

## Of both Pastones

lokynge downe, wythe his face to the  
 ground, wher as he hath a harte puffed  
 vp, with all hynde of arrogancye and  
 pryde: Item that he doo not weare a  
 whyte torchet, which is a sygne of cha-  
 stitie, & clenlyneste, where as he is more  
 lasciuious, wantonne, and lecherous,  
 than anye he gothe, or synkyng bore:  
 Farthermore that he doo not weare  
 hygh shoone about the ankles, & a depe  
 cappe downe benethe his eares, where  
 as he doth nourishe and cloke inwardly  
 in his harte, the most pernityous mo-  
 uers of enuy and hatred: Spuallye  
 that he do not mumnell euerye fote a,  
 m. psalmes, and in the meane season  
 doth leaue and neglect the plaine, light  
 some, and euertaynyng worde of God.  
 For, yf the simple & rude people, doth  
 se such outwarde shew of worches, set  
 forth before their eyes, in their teacher  
 or Pastour, what shal they suck out of  
 it, but a vayne & vngodly hypocryse:  
 which the pastour or teacher, doth out-  
 wardly shewe, but inwardly in his  
 harte, is not a lytle troubled, and exer-  
 cysed, with the aluremētes & couysyls  
 of his affectiōs. This therfore shalbe  
 the duty & offyce of a Pastoure, to fra-  
 me & order his lyfe, not according to

The hy-  
 crites was  
 the pe-  
 ras  
 ther the in-  
 ner part of  
 the cup.

The sym-  
 ple & rude  
 people by  
 sh outwar-  
 de shew of  
 ceremonies  
 es is  
 brough-  
 te to hypo-  
 crysy & su-  
 perstition.

D. 1.      prescrip

## The Image

Christ is a  
more per-  
fect exāple  
of the Ma-  
nours life

prescribed rules of mens tradytions,  
but according to the rule of gods wor-  
de, wherof he is a minner, for, excepte  
he doth the same, he shal plant nothin-  
ge elles, but a playne hypocrytie, as it  
is sayde euen nowe. And sythe that he  
hathe chuse, for a more perfect exam-  
ple of hys lyte, he ought wpyth all care  
and diligēce to folow him. Wherefore,  
yf christe was fartherre from all hypo-  
crysie, and hypochritricall workes: we  
ought in no wise to be audious or folo-  
wers of thē. for, he is þ higher & more  
perfect God, which as it wāterch or lac-  
keth nothing, so by mans industry, la-  
bor, & study nothyng cā euer be added vn-  
to it to make it more perfect. All those  
things then, þ pertainē & belōg to the  
ministry of the church, þ paour shal  
folow the condicions & nature of a god-  
ly & leuing father. A louing & wyse fa-  
ther, doth in no wise come forthē mas-  
ked into the syght of hys chyldren, to  
begge any thing of thē, but al his hole  
intēt, study & endeuour is, to teach, in-  
struct, & bryng them vp so, þ they may  
liue a chaste & unpollured liue, that they  
may be frendly & getyl vnto al men, þ  
they may be hurtful to no man liuing  
vpo the earth, þ they may in al thynges,  
folow

## Of both Pastours

solow temperaunce & abbernes or moderate, and alwayes abhorre al kyndes of temptaunce. These are the chiefe thynges wherein a Pastour oughte to exerce se hym selfe, whych therefore is called by couna, a householder or steward. And Paul, not without great sorow & grief, doth coplaine of þe Corintians, þe although they had a great nūbre of scole maisters & teachers yet they had very few fathers. Wherby we do, & that by a sure & infallible demonstratiō gather, þe they can in no wise be true teachers, except they be also very fathers of the congregatiō. For, þe nature of fathers is such, þe they directig both the dedes & sayinges, to this ende, þe they may profyt, and do good, vnto other þe cā neuer be sene to seke their own profyt & aduātage, of þe disprofit, & harme of thei chylde, wherfore, no man can be a faithfull, & true Pastoure, excepte he doeth beare a fatherly affection, towards the flocke, that is commytted vnto hym. And yf the teachers do not delygnt & haue a pleasure in those thynges, þe they do teach, they are very deceauers of þe people, but yf thei do exercise the selues in those thynges þe they do set forth & inioyne vnto other, by thei

D. II.      doctrine

1. Cor. iiii.

Excepte þe teacher is a father he is a payn decauer.

## The Image

Doctrin: that lyuely example of þ true  
 þaour, þal byng more vtilitie & pro-  
 fite, to the wepe committed vnto him,  
 & shall take greater increast, than yf  
 they shuld, as tynkelyng brasse, resou-  
 be a. M. tymes the holy oracles & word  
 of god. Agayne yf they neglectyng the  
 word of the Lorde do teach hym vaine  
 traditions & fables expressing as nigh  
 as they can, the same doctrine of their,  
 both in theyr dedes & luyng: They ar  
 falsc prophetes, whom thee lorde hath  
 oftentymes comaunded to slaye, kyll,  
 and roore out of the earth. But of the,  
 we wyll speake hereafter. Therefore,  
 the paur: shall not tmitate & folowe,  
 nor yet expresse in his owne luyng, þ  
 exemplary and paterne of those toun-  
 ges, that eyther be hym selfe, or other  
 do iuge to be good, & accepyable vnto  
 god, but he shall frame hys lyfe after,  
 or accordyng to those thynges, that  
 god doeth requyre of vs by hys word.

ye shal not  
 euery man  
 do þ thing  
 þ searsh  
 good to  
 you, but þ  
 thing that  
 I comaund  
 you, þ doo  
 ye onli say  
 eth þ lord.

What the  
 faythfull  
 pastour ou-  
 ght too  
 ppreache

Now any man may caselye know,  
 vnderstand & gather, by this, that hath  
 bene sayde hethereto, what thyng it  
 is that a christian pastour oughte too  
 preache: Truly none other thyng,  
 but the pure worde & scripatures of the  
 eternall & euerylasyng god. For, oure  
 of

of both paffours

of theym ſhall be brynge forth the thoſe  
thynges that ſhall induce and brynge  
the people commytted vnto hym, in to  
þ knowledge of their infirmitye, wea-  
kenefſe, and diſeaſe, that is to ſaye, of  
theyr ſynnes. Why he after that they  
haue ones knowen perfectly, they ſhal  
alſo feele that there is no maner of  
ſtrength in man, wherewyth he maye  
obtaine ſaluatyon. Then ſhall he by  
and by declare and ſhew vnto them, the  
mercy of god, vnto whome they maye  
with their hole harte and vndoubted  
fayth & affyaunce commyt the ſelues,  
and that chyeſely for thys cauſe, þ they  
ſe that moſt hygh & merciful father,  
to haue deliuered vs, his one only be-  
gotten ſonne. oure lord and ſauoure  
Jeſus chriſt, for a moſt ſure pledge of  
his grace, by whom, we haue alwaies,  
a moode free acceſſe and paſſage vnto  
thee throne and ſeat of thee dyuine  
grace and mercy. After, then, that they  
haue, wyth a ſure and vndoubted fayth  
knowen and vnderſtanded ones, the  
hole matter of their ſaluacyō and that  
moſt ſure wytyng and pledge of the  
mercy of god, ſo that they are alrea-  
dy made the children of god, our heaue-  
ly father, which afore, were the childre

Galat. vi.

The know-  
ledge of  
the worde  
of God is  
necessari to  
a pastour.

**The Image**  
of the flesh & euertlasting dāpnaciō, this  
duerty shalbe requirēd of vs, that they  
folowe henceforwarde the lawes and  
rules or gods holy wyll: for, they are,  
a newe creature, as we maye see. Ther  
fore the pastour, shal wythe an ear-  
nest care & studye beware and take he-  
de, that the wyse, whych are alreadye  
cured and healed from their sycknes &  
disease, shal not fall agayne into the  
same dysleases. But syth þ this thyng  
can & ought to be minaced, by the ope-  
ration of gods worde onelye, no small  
knowledge of gods word is requyred  
in him. Whych oughte to be soughte  
none other wher, thā in the holpe & sa-  
cred scryptures of both Testamētes.  
But it shal profyt and auayle lytle or  
nothyng, to looke upon the outward let-  
ter except god doerly vouchesafe wyth  
hys inward vertue to draw the harte  
and mynde of man, and cause hym by  
hys spirite to credit hys word, and not  
too wraie it at hys owne pleasute, ac-  
cordinge to hys inordynate, affectes,  
luges, and passions, but rather folow  
the free, sincere, and playne meaning,  
sense, and vnderstandynge, of it, whys-  
che the holpe spyrte and grace of god  
harbe inspyred. Paule doethe in fewe  
wordes

of both pashours

wordes, moſt lyuely comprehend all  
theſe thynges, in theſe later epyſtle too  
hys diſciple Timothe, wytyng after *ti. Tim. iii*  
thys maner: All ſcripture geuen by  
the inſpyratyon of god, is proſpytable,  
to teache, to improve, to amende, and to  
inſtructe in ryghteouſneſſe, that the  
man of god maye be perfect, and prepa  
red vnto all good workes. All inſtructi  
on, then, or teachyng, wherwyt the the  
faithful paſſour wyl fede hys people,  
ſhalbe ordered after thys fourme and  
rule. Whiche bokeſ bee Canonical &  
which be not, I haue no ſcade in thys  
place and at thys tyme to declare. for,  
I thynke that no man is ygnoraunte  
thereof, yf onely he haue anye ſyght  
in the knowledge of the tongues.

After þ the paſſour, is wel inſtruc  
ted in al thoſe thynges, þ pertaine to his  
kinſfolkes, his owne life & doctrine  
(for, of the loue of god, we wyl ſpeake  
hercafter in a due time and place) þ is  
moſt neceſſary for hym, to know & vnder  
ſtand how he ought to behaue him  
ſelf in other externe & outward thynges,  
& what reward he oughte to loke for.  
The fyrſt thing, þ offereth it ſelf, here  
in this place, is that he muſt wyne a  
bolde and ſoute courage rebuke all

*Th: Paſ  
ſour muſt  
rebuke &  
rote away  
vices.*

*D. liii noyſome*

## The Image

The pasto  
re oughte  
too dreade  
nothyng.

**Jerem. i.**

**ii. Corin. x**

The exam  
ple of chri  
ste

noysome and pernicious byces ney  
ther fearyng the vayne pride & threate  
ninges of thys worlde, nor yet beyng  
abawbed, that he is on euery syde layd  
wayte for, for, the lord doeth intoyne  
the same to **Jeremy**, saying: Behold,  
I put my wordes in thy mouth, and be  
hold, this day do I set the ouer the peo  
ple & kyngdomes, that thou mayst rote  
out, breake of, destroy, & make waste, &  
that thou mayst build vp, & plante. Let  
therefore þe pastoure be mighty, & of abile  
nes to ouerthrow euery hygh thing, þe  
exhaleth it self, agayn þe prescript of  
gods worde. let him, w<sup>th</sup> a bold comack  
assaulte and destroy all such thynges,  
as **Paul** doth teach in the later epyale  
to the **Corinthians**. This him self did  
leauē a most sure & euident exāple of þe  
same thyng which example is to be fo  
lowed of al mē. For, after that he had  
ones, by his euerlasing wyldō percey  
ued, that the hypocryte, & unsatysfiable  
couetousnes of þe prestes & scribes, was  
þe cause & occation þe rude & vnlearn  
ed people byd fall from the true and  
euerlasyng god, whyche symple peo  
ple beyng as yf a man myghte saye,  
captiuated, and snarred, wyth the co  
uetous deceates, traditrons, drames,  
and

of both pascours

and fayne inuentions of thee priues;  
dyd he, wrapped in al kyndes of errour,  
he dyd rebuke no kynde of men, w<sup>th</sup> the  
roche seuerite, and sharpenesse, as he  
dyd vse agayn<sup>st</sup> them, speaking alway  
openly agayn<sup>st</sup> they<sup>r</sup> paynted hypocry  
syte, & fylthy coueteousnesse, for, he dyd,  
and not w<sup>th</sup>out great grief of mynd,  
pyt<sup>y</sup>e alwayes the poore people, whom  
thee deceyptfull craftes of thee priues  
dyd deceaue, and that, because that he  
dyd se the denitured of the fode of gods  
worde, which is that most pleasaunte &  
gracious meate of thee soules, and that  
they dyd wante a true & faythful pas  
cours, whych shoulde beare a fatherlye  
mynde & affection towarde the. Many  
tymes also, he doth teache and instruct  
the gently. And yf at any tyme necessity  
doth requyre, that he must also rebu  
ke them, yet doth he neuer vse such au  
erite & sharpenesse in rebuking, as he  
was wont to vse agayn<sup>st</sup> the vngodlye  
priues, that so deceaued and seduced  
people. For, layinge to theym lacke of  
knowledge, & ignoraunce of the trueth,  
he calleth them blinde guydes, vipers,  
generation of Sathan, hypocrites, wa  
meles crauers, lyers, and other lyke na  
mes, whych thinge any man may see &  
learne

Mathe. 23

## The Image

learne in the booke & wryttinges of all  
the Euāgelistes, wherfore we shal haue  
no neede here of many testimonies. But  
now, syth that in our tyme, this popso-  
med euyl of hypocrisye, is growen to so  
great a power, hath gotten & purchased  
so great a strength & myght, & is come  
vp to that popure, that it can or dare no  
more for shame hyde it selfe, but rather  
defende w<sup>th</sup> stronge hand theyr deuy-  
lythe craftes and deceates, & that mode  
shamefully, what (I praye the, a sayth  
full mynyster in the house of God) is  
bene for the to doo? for, yf thou doene  
holde thy peace, the bloud of them that  
perishe, shalbe requyred at thy hande,  
which thing, we may learne by the wor-  
des of God in Ezechiel. And I see that  
the hypocrisye of the papines (here I  
do call papines, al the sorte of the that  
are called spirituall, or the clergye, the  
beynge excepted, which preache purely  
and sincerely the worde of God) hath  
gotten & purchased so great treasours  
of ryches, and so great myght & strenght  
that they haue no more neede of a cloke,  
to cloke theyr deceptful craftines with  
all (whyche thyng neuerthelesse was  
moost necessarye to the prienes of the  
Iewes, in the tyme of christ) but rather  
be

Ezech. lii.

I & spirituall  
ualty and  
clergie are  
papistes  
except they  
do ether sa-  
nour or  
preach sin-  
cerely gods  
worde.

of both pashours

be not ashamed to defende them selves  
openly, wyth most myghty and stronge  
armes, þ is to say, wth rewardes & gifies,  
with warres, & spering of villages and  
townes, wth sporing & deareying of fel-  
des & slaughter of the innocētes, and al  
other kindes of crudelitye, in so moch þ  
the tyrauntes of Sicilia, whych were  
of most famous crudelittie coulde deale  
no cruellice. for, they dyd neuer handel  
a man cruelly, afore that his cause was  
hearde, but these our spiritual prelates,  
do with al care & diligence audye thys  
one thinge, that they maye in all regi-  
ons and countreys, wtinne to thē selves,  
wyth large gyfres and rewardes, the  
myndes of the myghtye rulers and ma-  
gistrates, whom they so intoricate and  
poysonne, that they thyncke, that they  
haue well and cruelye done theiꝝ duety  
yea, that they do hygh seruice vnto god  
when they do most cruelly persecute al  
them, þ preach the word of the gospell,  
without any hearinge of the causes or  
trying of þ doctrine. And yf they their  
owne selues haue the secular swerde in  
theiꝝ hādes (as they do cal it, by and by  
they do without any measure slea, kyl,  
and murder the innocētes, beyng in  
thys popyt, more cruell, than Tygres,  
and

The kyn-  
ges of Sic-  
ilia were  
counted to  
be þ cruel-  
lest tyrants  
of þ worlde.

## The Image

and Crocodiles. And onles they shulde feare, þ̄ thei shuld be so serued, yf at any tyme þ̄ wold shuld alter & chaunge they wold in no wyse be contēt w̄ þ̄ cōmune & v̄sed kindes of punisshments, to exercise their ragouse crudelitie, but wold as a most cruell phalaris, dayly inuente & fynde out newe factons and kyndes of tormentes, to afflict there w̄th according to their inordinat luges, the sayth ful ministers of gods w̄rde.

Phalaris  
was kinge  
of the Ar-  
gentis &  
most cruell  
tyrant whi  
che dayly  
inuented  
newe kyndes  
of tormentes

the inquisi-  
tor & v̄n-  
rightfull go-  
uernement  
of þ̄ Ma-  
gistrates  
of oure ty-  
me.

The peo-  
ple is fien  
to þ̄ verpe  
bones w̄  
impossi-  
ble tax-  
es & ex-  
actions &  
subsidies.

Wely des that, thou doest before thyne owne eyen see this thing also, o sayth-  
full seruaunt, which hast wholly conse-  
crated thy self vnto god, that many of  
the hygh powers, whose part it was to  
admiriner the swearde of iustice, do vse  
exercise iustice (yf that maner of ruling  
that they do vse may be called iustice)  
rather accordinge too theyr coueteouse  
myndes, inordinate luges, & bold rase-  
nesse, that they may be hygh, & voylce  
theym selves in all kyndes of pleasure  
than of any loue or feare of God & true  
religion. For, they doo myserable vere  
theyr owne subiectes, w̄th pryde, hau-  
tenesse of mynde, & insolent arrogācy,  
yca, they do oppresse them, they tormēt  
and afflict them, they pylle and poole,  
robbe & slep the to the very bones, w̄th  
v̄n-

## of both pashours

vnlawfull exactions, taxes & subspdes.  
They trouble forenne nations, and peo-  
ples, w<sup>th</sup> warrtes, excursions, or hostile  
rennings out, with dayly scarmychin-  
ge & batailles. And at home ( yf þ<sup>e</sup> doea  
beholde & loke vpon their priuate maner  
of lyuing ) they do nothing els, but ry-  
otte, eate, and drinke & make mery, vsc  
vnlawful games, in theyr abhominable  
dronckens, moe shamefully polluting  
all theyr nudyes and doynges, w<sup>th</sup> fil-  
thy whoredom & adultery.

This,  
is the sickenes, and moe perilēt boyle,  
where with the heades of the Christian  
people, are infected. Wherfore, o sayth  
ful pashour take good hede to thy self,  
and se how these euyls can be remedyed  
For, yf thou doea not set forth þ<sup>e</sup> truth  
of the worde of God, the bloud of them  
that peryshe (as it is sayd before) \*shal  
be requyred at thy hād. Agayn, yf thou  
doea begonne to speake & tel the truth,  
thou shalt fall into the handes of them  
that be able to do the no small harme.  
For, the deceate, fraud, subtyltie, & craft  
of the papistes is soche, that they haue  
crept into þ<sup>e</sup> palaces of al princes, Em-  
prouers, & Kinges, craftely at the p<sup>r</sup>oe  
promoting the chylde of certayn prin-  
ces. For, they dyd make some of theym

Cardinals

Ezechiel iii.

The office  
of a pas-  
hour is ve-  
ry perils-  
lous.

The craft  
of þ<sup>e</sup> papis-  
tes in win-  
ning þ<sup>e</sup> her-  
tes & fauou-  
re of prin-  
ces.

### The Image

Cardinals, some Bishops, some agayne  
Abbatcs, priours, Comendours, Mini-  
stratours, or Coadiutours: yea, they  
byd also make the same selfe priuinces  
parteners wyth theyr, of the money &  
they gotte of the simple & ignoraunte  
people by theyr pardons & indulgēces.  
Wherby it came to passe, that they ha-  
ue almost all earthly priuinces, not a litle  
subject & bound vnto the. Wherfore, yf  
thou folowinge the example of a hūge  
doer go about to assure & expell & dry-  
ue out this deceptful cōpany & flocke  
of hypocrites, by & by thou shalt see the  
priuinces leape forth, to defend these hy-  
pocrites with rothe and uale. Agayne,  
yf thou casting away thy weapons and  
harnays, wyll runne away and seeke a  
meane, home thou mayest comodiously  
rydde & despyer thy selfe, fro that pe-  
rilous function & office, thou shalt be res-  
hened among the vnfaythfull paours,  
whiche seeinge the wolfe doo forsake the  
sheps, and take them selves to their fete,  
sauing the selves by runninge awaye.  
Here, as yf it were by þ way, the certue  
& strenght of fayth is knowē, for, when  
a man, being in extreme daunger, is in  
perplexitie and all together doubtfull  
of mynde, he may not flye to none other  
yf

of both pascours

(ye be faythfull in dede) than to thee  
onely god & his word, as vnto a most  
sure refuge, that he being fully instruc-  
ted by it, may put his holi trust and cō-  
fidence in hym onely.

Hauiug therefore an eye vnto Christ,  
heare, take hede and marke diligently,  
what he doth speake, John x. When he  
saith: A good pascour, doth leoparde his  
lyfe for his shepe. Ye then thou wylt be  
counted a faythful & good pascour, and  
desyre to be numbered and rekened a-  
mong them, that haue wrought and la-  
boured faithfullly in þ worke of þ lord  
thou muste nedes leoparde thy lyfe for  
thy shepe. Besydes that, he doeth moue  
& ayre vs, with other wordes. Math. x  
when he sayth: What thing, that I saye  
vnto you in darkenesse, tell ye it in the  
light, & that thing that ye heare in your  
eares, preache ye it vpon houses. And, be  
not ye asfayced of them, þ kyl the bodye,  
but the soule they cā not kyl, but rather  
feare ye him, þ cā cast both body & soule  
into þ fyre of hel. By the which wordes  
we do most playnly leaue, þ we oughte  
in no wyse to kepe close, or hyde Gods  
word: but rather þ lord doth cōmaūdo, þ  
we putrige aside al feare, do speake it a-  
broad, Also he þ is the miniaer of God  
shall

A pascour  
ought in  
no wise to  
feare dea-  
th.

### The Image

Jerem .i.

Eleg. lviil

shall in no wise dreade the manasches  
and threatenings of the world. For, as  
it is our duety and office, to speake bol  
dely agayn all the, that lyue in synne  
lycantly and wythout shame (as þ  
Lorde doth commaunde the prophet, say  
inge: \* Thou shalt go to whom soeuer  
I shall send the, & crye oute, ceasse not,  
\* lyft vp thy voyce, as a trompette, and  
shewe vnto my people theyr synnes) so  
it is the duety of a pastour, to coope o  
penly wyth the enemyes of the trueth,  
and to withstande them to theyr faces,  
that so he may defende the flocke com  
mitted vnto hym, and helpe hys shepe  
out of thee myze and puddell of synne,  
for, oulesse suche thinges were done, ca  
red for, and take hede of, we shuld haue  
no nede of a pastour, for, whyles no ps  
tyl doeth haunge ouer the shepe, they ha  
ue no neade of a pastour, nor of a watch  
man, that shoud watch for theym: but  
they haue nede of a pastoure, that they  
may throughe his fatherly care & dili  
gence both for see and shunne the peryl.  
Yf then the pastour, when there is any  
daunger, peryl & icoperdye, doth runne  
away, as touching the shepe, it maketh  
no matre at al whether that they haue  
any shepheard or not,

Robert

of both honours

Wherefore it is more necessary, that  
afore all thynges we haue an eye vnto  
christ, whych sayeth. John. x. I do re-  
parde my lyfe for my shepe. For, he  
dyd not onely speake these thynges, w  
wordes, but also he dyd fulfill and per-  
forme them in dede. For, when he was  
goynge to Hierusalem he dyd w<sup>th</sup> the  
plaine and manifeſt wordes declare vnto  
his discyples, what payl & daunger  
he shuld bring his lyfe to \* & w<sup>hen</sup> Pe-  
ter dyd go about to turne hym fro the  
mynde and purpose, he turned hym self  
to Peter sayinge: Go after me, Sa-  
thau, thou hynderest me, for thou doest  
not sauoure those thynges that are of  
god, but those thynges that are of me.  
And afterwarde beyng entred into Jeru-  
salem, he did cast the biers & sellers out  
of the temple, fearynge nothyng the  
malycious intentes of the Scribes  
and pharisees, whom he knewe dyd hate  
hym deadly. Yea, he dyd also openly in  
the audyence of all the people, w<sup>th</sup> the  
greate grauetye and sharpe wordes re-  
buke thei<sup>r</sup> synnes and vices, that is  
to saye, thei<sup>r</sup> couetousnes ambition, &  
hypocryse. \* And when the appoy-  
ned houre or tyme of hys deathe was  
come, that he shoulde deliuer hym self

The exam-  
ple of chri-  
ste.

Math. xxi

math. xxiii

13. 1.

for

### The Image

for vs, & his enemies beige yssued forth  
dyd seeke too take hym, he dyd come  
forthe to mere theym, and that we be-  
yuge instructed by hys owne exam-  
ple, myghte vnderstande that it is al-  
so the offyce of a pashoure, to beware  
and kepe of, those outwarde perpylles  
and isopardyes, whych maye hurte  
the lyues and goodes of the shepe, he  
dyd not onelye deliuer hym selfe too  
deathe for vs all, but also dyd deliuer  
hys dyscyples from thys bodelye dea-  
the, sauyng thei lyues. when he, not  
wthout a dyspnye & godly mateaie &  
power dyd saye: Yf ye seke me, suffre,  
these to go away. Therefore, be þ wylbe  
a faythful & good pashoure of the shepe,  
of our lord and sauyoure Iesus Chry-  
ste, folowynge chrystes examplz, mu-  
set hym selfe agaynste all peryllous  
tempestes and harmes, and come forthe  
agatynge al the enemies of Chyrist, which,  
for goddes sake, and hys cuctlanynge  
woide, and also for the faythfull care,  
þ he taketh, for hys shepe, do go aboute  
to persecute and asspyte hym, fearyn-  
ge not byng, nor yet regarding þ persō  
of any man. Lette hym not be a frayde  
nor abashed in hys mynde, though  
he were cōpelled to reprove, rebuke &  
speake

of both Pastours

Speake againe the great kynge Alexander magnus, or Iulius Cesar, or the Bishoppe of Rome hym self to be shor, againe al þe mightie & moore puissant kynges & princes of þe world. Which thing he shal not only do, yf they do obdurate rest in þe word of god, but also, yf they do oppres þe poore people that is vnder their subiectiō, with intollerable burdens of subsidies exactions & taxes. Which thinges we wyl proue nowe, wþe plaine & euident examples, and also wþe manifest testimonies of the scriptures.

Whē þe almighty & mercifull father, did se, that þe people of Israel, was oppressed wþe exceeding great & vnumerable afflictions, & with an ouer heauy yoke of seruitude, by þe most cruel itaūt pharaō, & al the people of Egypt: by & by he did send Moyses to deliuer them, fro so hard a thraldom & bondage. For, he could beare no longer, þe tyrannicall & vntuall affliction, of his people. Exo. iii. And although Moyses excusynge him selfe, by his simplicitie and rudenesse, dyd al that he could, to put from hym that functyon & offite, yet did he profytte or auayle nothing. prayed he neuer so moch, but beyng compelled

The true Pastour shall also rebuke and reprove priests, yf they vse any extortion, or burden ouer soe their poore subiectes.

## The Image

and contrayned of the lorde, dyd bryn-  
ge forth, that great people and innume-  
table multytude of men, women, and  
chyl dren, yea against the tyraunt Isha-  
raos wyl, and how? Through the myd-  
den of the sea, through þ deserttes, tho-  
roughe thousandes of their enemyes,  
thorough infinit parylles of hunger,  
thynz, sycknes, & punysshementes.  
So that to haue reade, or harde suche  
great paynes, labours and trauayles,  
wolde make anye man to tremble and  
quake for horreur. God, notwithstandinge  
bynge, although they were beset on  
euerye syde with parylles & most dan-  
gerous icopardyes: yet remembrynge  
his promyse dyd geue the vyctorye to  
his people. Whys therfore shalbe þ of-  
fice & duety of euery Ishaour, to come  
forth, and to stand vp manfully for the  
health & saue garde of hys shepe, yf at  
any tyme the tyrauntes of this world,  
do begynne vniustly, and after newe &  
vngodly wayes, to aggrauate or bur-  
den, and oppresse thee people. For, they  
that mynister thee lawes of natyons,  
and peoples, and are gouernoures of  
publyke meales, oughte too be bene-  
fycyall, not inturpous or wrongefull,  
not pylles, and pollers, not robbers,  
and

The hys-  
torye of the  
tyranthe  
gylrat. s.

of both painours.

and theues. Luke. xxi. Wherefore that famous & goodly philosopher Seneca, byd ryght wel and iustely cal þo tye or riledomne of a kynge, Benefecy- um, that is to saye, a benefytte. No man, I suppose, is ygnoraunte, what is due of subiectes, to magystrates, whych thyng, Daule doeth playnlye set forth Rom. xiii: but here in thys place we speake of tyrantes, whyche doyngēt: tollerable wronges vnto all men, haue in theym no sparkle of loue towardes theyr neyghboure nor yet of true relygyon or godlynesse. What shall we saye, o faythfull soules? Shall wee not belcue, that thys is doone, by thee syngulare loue, merce, and bounteous worke of God thee father, that in thys oure moche wycked tyme, whyche is polluted, w all kyndes of vyce, we see thee ryghtenesse of hys holpe worde, too shyne forth, wyche so grea te vertue and lyghresomnesse? In this oure tyme, I saye, that all inordynate ludes & fleshely affectyous, oncyghre ousnesse iniquitie, a dyssolute or lycen tyous corruptyon of all good lawes do raygne curry wher: that we se al na tes and orders of meune, yea thee greatede parte of thee myghty Ierusa

Seneca.

A digressi-  
on.

## The Image

Princes, corrupted, cōtaminated & polluted, with fylthre whoredom. adulterye, rauyſyng of mayden, unfaithfulnes, impudency or unſhamelaſhnes, robberyes theſtes, detenable uſurpe, & all other lyke horryble ſpynes. Wherefore, ſythe that it is playne and euident, that the word of god, was neuer hereto, ſens that the ſayth of chryn, beganne ſyn to be preached and ſpreade abroad, ſet forth with ſuche power vertue & ſpueſneſſe, as we do ſe before our owne eye, to be done now a dayes, and that euery where almon, it maye eaſely be gathered thereby, that thys is done by the deuyne prouidence and not wythout our great good, that we beyng instructed wyth the knowledg of our ſaluation ſhuld rather rote out, thys deceateful hypocryſye of humane tradycons. Mootherfore, be vnto þ paſſour, which now, in this our time, þ children & fooles can ſpeake, is not ashamed to hold his peace, which hidig the lyghte of gods word vnder a buſhel, doth the worke of the lord fraudulently or deceatfully, nor endeuoureth him ſelf al þ he can þ the people of the lord, may be deluded.

God, is expreſſed & plaine wordes,  
reuelcd

Wo be to  
þ paſſour  
which hys  
doth the  
lyghte of  
gods word  
be vnder a  
buſhel.

of both pastours.

etueled by Samuel, had in tymes past  
 chūnūded Saul þ þyre king of þ A-  
 raelites, þ he shulde make warre agayn  
 þ Amalechites, & dectoy the al, and kīl  
 th the sweard all liuing soules, & þ he  
 shulde saue either to him self, or to hys  
 soldours no maner of thing of the cy-  
 ches & spoiles of those vngodlye men.  
 But Saul breaking þ Comaundemēte  
 of god, dyd bring alwe Agag þ Kyng  
 of þ Amalechites, & also he doubred not  
 to reserue & saue a great nūbre of catel,  
 for to offre vnto the lord, with the mo-  
 precious & cosely garmētes and many  
 other thinges. This proude presump-  
 tid of Saul, that faithful prophet Sa-  
 muel could not suffer, nor abide, which  
 fearinge him nothinge, þ both was la-  
 tely made a kinge, & also was not a lye  
 sle puffed vp, w þ prosperous victory þ  
 þ lord had geue him doth boldly wry-  
 tuch wordes blame & rebuke his diso-  
 bediēce: Wherfore, haū þ not harkened  
 vnto þ voice of þ lord, but haū turned  
 to the pray, & haū doue that, which is  
 wycked in þ syght of thee lord: But  
 Saul excusing him self, aunswered þ  
 he had performed & fulfilled the wor-  
 de of thee lord, sayinge: I haue gone  
 the way, which the lord hath sente me

E. iiii. vnto

The exam-  
 ple of Sa-  
 ul and Sa-  
 muel. i. Re-  
 gūp xv

Woche are  
 oure good  
 intencēs þ  
 ar not ge-  
 ded vpon  
 gods wo-  
 de.

## The Image

marke ye  
this, that  
will maye  
aine good  
intent

A good pa  
stour ou-  
ght to fo-  
low þe ex-  
ple of Da-  
uid. II.

vnto, and haue broughte Agag the  
kyng of Amaleke, & haue vtterly de-  
stroyed þe Amalechites. But the people  
toke of the spolie. Wepe, open & the che-  
fest of the thinges, which shoulde haue  
be destroyed, to offere vnto þe lord thy god  
in Gilgal. Which thinges being hear-  
de, Samuel dyd agayne blame & rebu-  
ke hym very sharpely, saying: Hath þe  
lord as great pleasure in burnt sacry-  
fices & offerings, as when þe voice of þe  
lord is obeyed? Behold: to obeye, is bet-  
ter than sacryfice & to hearken is bet-  
ter than the fat of rammes. For, rebel-  
lyon is as the synne of wythecraftre,  
and subbernesse, is as the wyckednesse  
of Idolatry. Because thou hast cast a-  
waye the word of the Lorde, therefore,  
hath the lord cast away the, from bey-  
nge kyng. Now best these thynges be-  
ing thus pased, & after that Samuel  
had executed & done the comaundement  
of god he dyd hewe in peces Agag the  
king of Amaleke, which was brought  
to hym prysoner. Thys dede then, of  
that most holpe and stronge prophete,  
Samuel, doth sufficiently teache vs,  
that it is þe office and duty of a pastor,  
to spare neither kynges nor myghtye  
magistrates, but as sone as he shall  
perceau

of both pashours.

perceauē them, to be deceaued, and too go out of the way, by & by, he shall rebuke their errour, & they may learne both to acknowledge their faultes, and also to amende.

Therefore, a certayn of those hygh prelates of the Romishe churche (whose name I wil wittingly passe ouer) was not all togeather folyshe, whych when he dyd comitte the cure & administratiō of a parish, whych dyd belonge to hys Diocessys vnto a certayn minister, or pashour, he dyd bynd hym to these conditiōns, that he shoulde in no wyse rebuke or touche sharpely his order, yea, not as moche as wyth a word: Agayne that he shoulde so tempere and moderate thre preachinge of the gospell, that he shuld in hys sermons blame and rebuke no man. What shall then, thys poore wretched pashour, beinge thus bounde, entreate vpon, in hys publyke sermons? Behold, & whole worlde doth lye burred in the sinking puddel of synne, & is all togeather drowned in vyces: and yet, it shall not be lawefull too rebuke or blame it. What nede haue the poore shepe of a pashour? In the meane season, I knowe ryghte well, what thys good and wyse father, dyd saye, when

against the  
p will not  
haue lines  
to be rebuked  
by the  
pashours.

he

## The Image

he gaue thys commaundement, forsooth,  
 that the condition & nature of the gos-  
 pell was, to rebuke no man to sharpe-  
 ly. But, o reuerende father, open your eyes  
 a litle, and loke diligently vpon Math.  
 iiii. & xiii. Item Job. iii. & viii. & other  
 innumerable places, of the Euangelis-  
 call scripture, that ye maye vnderstande  
 what wordes, and maner of speaking,  
 Christe and Iohn dyd vse in rebukinge  
 mens synnes. I know that he wyll ge-  
 ue thys aunswere: forsooth, that it is  
 thee duetye of a pastour, to rebuke thee  
 synnes of the commune & rascall peo-  
 ple, and to bringe the of the baser sorte,  
 from theyr accustomed vyces & maner  
 of lyuinge. For, in thys one thyng, that  
 holy and reuerende father, dyd not a lit-  
 tle shewe and declare hys godlynes, say-  
 inge: that he dyd in no wyse gayn saye  
 or contrarie the Euangelicall doctrine  
 but rather that he dyd fauoure it, wyth  
 all hys harte. Beholde then, howe these  
 men, do bewray theyr owne nature and  
 mynde. Here, here, a snake lurcheth in þ  
 grasse for, the myghty princes and ru-  
 lers of this world, coulde well abyde or  
 beare the preaching and doctrine of the  
 truth, yf they shulde not feeble and per-  
 ceauie, þ therby theyr tyrany is brought

the world-  
 lyes coul-  
 de wel at-  
 tē þ prea-  
 ching of þ

of both painours.

to lyght & rebuked, or yf they were not  
afrayed, to lose thei temporall commo-  
dities and profytes. Another thing shal  
also the faythful painour learne in the  
example of Samuell: that he oughte in  
no wyse to spare the princes and gouer-  
nours, but blame and rebuke sharpely  
thei faultes. Which thing, yf they can  
not abyde: \* he heareth what Saynte  
Ieremye sayth: Better it is to obeye God,  
than man.

But because the annoynted sorte of  
the Hapynes, are not ashamed, to assey-  
me strength, and establishe that obe-  
dience, that they doo requyre of al kyn-  
des of men, by thys example of Samu-  
ell, we muge better looke vpon it, and al-  
so speake more largely of it. When  
Saul, in hys factes and dedes, had ra-  
ther folowed and obserued hys intente  
and mynde, than the playne decree of  
Goddess worde: he dyd commyt a great  
synne of disobedience. Wherefore Sa-  
muel sayth, that it is playne Idolatrie  
yf a man doth not applye and submyt  
hym selfe too the lawes of God, and in  
hys doynges folowe them as a moche  
sure and infallible rule: yea, that it is a  
thyng, not onely hurtfull and perni-  
cious, but also most deceytful, wherth

gospell, yf  
it shuld not  
rebuke  
their vici-  
ous liuing

Actuum. v

Of þe true  
obedience &  
disobedi-  
ence agaynst  
þe papiues

### The Image

a man is woulte to be no lesse deceaued,  
than sorcerers, wytches, and iugglers,  
he woulte to delude & deceaue thee sym-  
ple and ignorant persons wyth theyr  
mercy inuentions and iuggelinge ca-  
nes. Whych sayinge of the prophete,  
ought to be taken after thys meaning,  
sense, and vnderstanding: When a man  
by thee iuglice and counsaile of hys  
owne reason, doeth fourge and ymagy-  
ne vnto hym selfe some thinge, as iustice,  
good, and holy determining to obserue  
and folowe it, and in the meane season  
wyl not leaue of that one onely God,  
and hys wordes, what is good, righte-  
ous and holy, he hath already set vp in  
hys mynde, a false and deceptifull God,  
that is to saye, hys owne reason & wyl  
of hys owne selfe. Now, when thys  
false God is once erected & set vp, it is  
an harde & difficulte thing, to put hym  
downe, or to banishe hym away. For, by  
and by, he doeth sweete and declare hym  
selfe in externe and outward things,  
and that wyth wonderfull myracles iug-  
gelinges, and hypocrisie, wherwyth, vn-  
der the colour of godlynes, he goeth a-  
bout to deceaue all men. For, as an ape  
doth lyke her yonglinges, though they  
be most deforme & fylt fauoured, better  
than

of both pastours.

than the whelpes or yonglinges of al o-  
ther beastes, so al men generally ar wot  
to prefarre the inuentiōs of their owne  
reason & brayne, vnto al other ordinaun-  
ces, statutes and lawes, that euer were  
ordeyned, eyther by god or by man. For  
the same cause, Saul dyd thincke, that  
it was a iude, an equal & seemely thing  
that one kyng should not handle ano-  
ther kyng too cruellye, nor slaye hym  
with the sword, but rather that it was  
a more all and kyngly thinge, to leade  
hys enemye, beyng overcome, capti-  
ue and bounde. If he wylle he dyd iudge  
that it was neyther commodious, nor  
profitable, that the costly garmentes,  
and other precious thinges, which were  
found in the treasours of the Amalech-  
ites, shuld be destroyed wth fyre & the  
sword, or that all the herdes of cattell,  
shuld thus vnpfitably perishe: Where-  
fore, he dyd suffer the souldiers to take  
vnto theym selues, those thynges, that  
were costlye and precious, (as though he  
shuld study & go about, by this mea-  
ne to fulfill the charitie of his neygh-  
bour, expressed in the law). And also he  
dyd institute, and ordayne a greate and  
solempne sacrifice vnto God bys Sa-  
upour, therebye studyinge to fulfill the  
fyne

The good  
intente of  
Saul,

## The Image

spake lathe, that commaundeth to ho-  
 nours, serue, and worshyppe one onely  
 God. Samuell hauinge an eye too hys  
 founde a fleshely intent of Saul, sayth:  
 Wert it is too obeye, than sacrifice,  
 and what shall a man call that obedi-  
 ence? That obedience of Saul, wherby  
 he suffereth both the kynge to be kepte  
 a lyue, and the people too take of the  
 spoyle, costly garments and precious  
 iewels, and to saue a lyue great heards  
 of cattell for a sacrifice vnto almighty  
 God? No. Issue not all these thynges  
 a great Werre of godly men? Yea for  
 south. But the Lorde doeth requyre an-  
 other obedience: that is to saye, that we  
 folowe the prescripce and rule of hys  
 worde, wherby onely King Saul ought  
 to haue obserued and folowed, and not  
 to haue preferred hys owne good intent  
 to the deuyne oracles of Gods worde.  
 By thys do Monkes, popische priuers,  
 Monnes, and all the flocke of the Pa-  
 pikes vnderstande, that this sayinge of  
 the prophete Samuel, where he sayeth,  
 that obedience is better than all sacri-  
 fices, doeth make nothyng to the es-  
 tablishment and strenghtning of their ty-  
 rannye, but that it doeth rather directe-

The obedi-  
 ence of Sa-  
 muel doth  
 speake of,  
 doth make  
 sayne no-  
 thing of  
 any of  
 Papistes.

of both parties.

The contrary theyr natures and ordinari-  
res. For, by these wordes every man is  
commaunded to obeye goddes woorde  
wythoute all tergiversation and con-  
trouersye (truely thys worshypinge  
is more acceptable vnto god) and that  
we oughte too suffice oure selues to be  
brought awaye or plucked from it, by  
no mans auctoritie, nor by the coun-  
saile of oure owne reason. Therefore,  
sythe that all the whole flocke of the  
papines, do teache onely, theyr owne tra-  
ditions, set forth theyr counsailes, and  
leane vpon theyr inuentions & dreames  
whych are all togeather repugnaunt &  
contrary vnto goddes woorde, it shall be  
oure parte and duetye to oppone & sett  
agayn soche traditions of theyrs, the  
veritie of the dyuine woorde of God,  
When then they crye and thounder out  
that isrelates, byshoppes, and prienes  
mune be obeyed, lette vs by and by loke  
whether that these men, doo commaun-  
de and sette forth the thynges, that maye  
be proued and allowed by goldees wor-  
de. Yf the thynges, that they commaun-  
de, are soche, as maye be borne by gods  
woorde, we haue all ready in thys thin-  
ge, noo neade at all, of theyr isrec-  
tes, and Commaundementes, syth that

When the  
shops & pri-  
lates do com-  
maund vs  
any thinge  
we must lo-  
ke whether  
it agreeth  
w goddes  
woorde or  
not.

we

### The Image

we haue Goddes worde it selfe, whych ought onely to be broughte forth and adduced, whych ought only to be obserued of vs after whose prescript all our lyfe ought to be ordered, nor it is conueniente and mete that we shoulde ascribē it to any mortall man. Agayne, yf they commaundementes be seche, that the trueth of Gods worde, both neyther admyttenor allowe them: and yet in the meane season be of soche impudencie and vnschamefastnesse, that they be not ashamed to saye: Our decrees & lawes, though, they be all togeather contrarie to Gods holpe lawes, muste be obeyed: for obedience is better, thā al other thynges, we shal by and by aunswere, that those thynges, whych they do tridlingly alledge for the obseruaunce and hepyng of theyr traditions oughte to be referred to god onely: Yea, we shal tye rather a. 100. deathes, than neglecte in any maner of thinge the prescript and rule of gods worde, for, there can be no thyng more pleasaunte and acceptable vnto god, than yf we do diligently hearken to hys voyce nor suffer oure selves to be deceaued by the auctoritie of any man, be he neuer so greate, and holpe in the syght of the worlde. As often then

# of both pandours

as ye comend the thinges contrary to  
oracles of the brennis word of god, as of  
canton bygd create is done vnto the  
drowghere, and ether purging god, yf  
no man obeyeth police tradycions.

When Darius the kyng of Assyell,  
had with many terrible and filthy ad  
ultery verities of that more va  
liant and godly man Agias, causing  
him more treacherously to be fought  
manfully against the vnfaythful ene  
mies of god, in payntinge alwaye of  
lyfe for the sake of hys owne con  
trey) to be martyred and murdered, with  
the sweate of hys enemies. God did  
by and by to the godly man the prophec  
but to hym, who was a martyr, his  
me and reward hym, for the more tort  
red and adhauntable deede, because  
that he was a martyr, contenting the  
diuine matter, was nothinge neyther  
afraide nor ashamed to comit the  
filthy wickedness in the sight of god,  
onlye wantinge to be to the thing, that  
men shuld not be in the behouour  
of his facts, was also be commended, a  
the punishment, which shuld be,  
with manye wordes, deniued, and the  
wed vnto hym. It. Reg. xii. for he say  
eth: Thou hast laine with the sweate,

It is an  
high situi  
ce to God  
to be diso  
bedient to  
the vngod  
ly tradyc  
ions of the  
papistes.

The exam  
ple of Da  
uid: Pa  
th. ii. Res  
gum. xii

# The Image

Thus the herbyre, and hast married  
 by a mystrand therefore the search shal  
 neuer depasse from thy house. Behal  
 be, as when the daymyre is commeth  
 led to recte, that maye payaunte and  
 myghte kunge. Whiche doo bys face,  
 and to rebuke hym for the cryme of  
 adulterys and traytouse murder,  
 that he hadde so wantonly commyt-  
 ted. What shal we saye then of those  
 knyghtes barren and golde payaures,  
 whyche knyghtes barren and hourelye  
 the knyghtes adulterys of their high  
 rulers and gouernours, before they  
 owne eyes, doo not as muche as open  
 theyr mouthes to speke agaynste  
 them, but rather they be is auhor-  
 ryng them to be (as they are) coadui-  
 tores and delvers, unto them, that  
 they maye the more pollute all the  
 world with adulterys. What  
 can be spoken of the knyghtes, or knyghtes  
 and beggers, the charyte of the pay-  
 nes, whole fornication and adulter-  
 es, as it is to be made shamefully ex-  
 pressed in them in the heart of all men.  
 And yet in this same season these  
 touched hypocrites maye be chaump-  
 red chafe of all men. Whyche thyn-  
 ges thought they bee ungodlye and  
 more

Many va-  
 stours are  
 knyght har-  
 sed & tolde  
 in rebuking  
 & byes of  
 the princes

The detes-  
 table char-  
 itie of the  
 paynes.

### of both passions

moore wycked yet they were too bee  
borne in some of them, yf they woulde  
keepe them selues wythoe theyr detest-  
able secherie, wythin the limyttes &  
bondes of nature.

Hieroboam the kynge of the .x.  
tribes, dyd conceyue suche a pryde, au-  
dacitye, and vngodlynesse in his myn-  
de, that he dyd sette vp .ii. calves for  
to worshippe, one in Bethell, and an-  
other in Dan, boldelye peruertryng the  
feast of the Tabernacles, which ought  
only to be celebrated in the tribes of  
Juda, leaue the people shoulde haue  
any occasion too retorne too Ieru-  
salem: He was the kyng of the kyn-  
ges, that dyd sowe the seedes of Idola-  
trye, and false relygion in Israell,  
as we maye see. iij. reg. xij. and .xiii.  
But when the tyme appoynted for  
relygion was at hande or come, and  
the vngodlye kyng standyng at the  
altare, dyd burne incens: beholde,  
the manne of God, whome we call a  
Prophete, beyng sent from Iuda,  
dyd sodaynely appeare before the kyn-  
ge, whiche dyd blowe forth and de-  
clare wythe a lowde voyce, the com-  
maundementes that he was charged w-  
all, by almyghyte god, sayinge: \* D

The exam-  
ple of Hiero-  
boam &  
of the pros-  
phet. ii. re-  
gum. xiii.

iii. Re. xii

f. ii, altar,

### The Image

Altar altar, The Lord god sayeth  
thile thynges, Beholde, a sonne shall  
be borne vnto the house of Dauid (cal  
led Josias) and vppon thee, what he of-  
fer the pyences of thee byll altars,  
that burne incense vppon thee, and  
mennes bones shall be burnt vppon  
thee. And he gaue a token thee sa-  
me tyme sayinge: This is the token  
that the Lord hath spoken it. Be-  
holde, the altare shall rent, and the  
asses that are vppon it shall fall out.  
And when the kynge hearde the say-  
inge of the man of god (whyche had  
cryed agaynste the altare in Bethel)  
he stretched oute his hande, from the  
altare, sayinge helde hym. And his  
hande, whyche he put forth agaynste  
hym, dried vp, and he coulde not put  
it in agayne too hym, the altare also  
claued assunder, and the asses fell out  
from the altare accordyng to the to-  
ken, whyche the manne of god hadde  
giuen, by the worde of the lord. And  
when the same prophete hadde made  
intercession vnto god, for the healthe  
of that vngodly kynge, his hande  
was myraculously renoyed to her for-  
mer state, and yet for all that, he woul-  
de not thus leaue and forsake the Ido-  
latrye

of both paſſours

latrye, whych he hadde ones begonne  
and ſette vp, ſo greate was the indu-  
racion and hardenelle of hys harte.  
Howe wee are taughte by this, that  
it is the duetye and offyce of a Pa-  
ſſoure, too ſuffre in no wyſe hys wepe  
to bee broughte into anye peryll of A-  
bolatye, or into anye kynde or ſpere  
of vngodlynelle: yea thoughte ſome vi-  
godlye and caſſie Hieroboam doethe  
tyle agaynſte hym, yet he oughte too  
reſtore hym, too hys face, and not too  
ceaſſe or leaue of, thoughte he knoweth  
that he ſhall ſpende all hys labour in  
vayne. For god, dyd ryght wel knowe  
thee harde harte of Hieroboam, and  
that no reaſons coulde perſwade him  
from hys vngodlynelle: yet notwith-  
ſtandynge he doethe vouchſafe to ſen-  
de a prophete vnto him. And his thyn-  
ge doethe make agaynſte thoſe Pa-  
ſſoures, whych he woult too excuſe  
theyr ſylence that they doo vſe, wth  
this reaſon, ſayinge that they doo  
ſpende and beſowme all theyr labour  
in vayne. For, Chyſte doethe not  
therefore ceaſſe too teache, whyles he  
was amonge that ſromarde and quib-  
berne natyon of the Jewes, becauſe  
that he dyd ſee theym too bee obay-

The Pa-  
ſſoure ough-  
te not to  
leaue of,  
though he  
knowethe,  
þ he ſhall  
profyte no  
thyng.

## The Image

nate, and that they coulde wythe no reason bee perswaded too erre aue bys doctryne.

The exam-  
ple of A-  
chab & of  
Elias the  
Prophete.  
iii. re. xliiij

Achab also kynge of the people of Israell, beyng no lesse vngodlye and rascall, dyd walke in the wayes of Hiel: roboam: yea, he dyd passe all other kynges (were they neuer so noughte and vngodlye) in mayntaynyng of false relygion and wyckednesse. For, besydes the Idolatrye. whiche bys forefathers hadde broughte in, he dyd also create and sette vp the Idol of Baal, in aptutynge or ordaryng a great multitude and numbre of priestes to worshyppe Baal, and to vp holde bys relygion: Wherefore the heauynlye father, beyng not a lytle moued dyd shutte vpp the heauens, that by the space of thre yeaes no raighe dyd come downe, or fall vppon the earth: afterwardes he dyd sende þe prophet Elias, whych shuld bothe shame the prelates of Baals relygion, and also reduce or bringe the poore people again into the true knowledge of god. When then, that moke wicked and vngodly king Achab, the extreme enemye bothe of god hym selfe, and also of true relygion, dyd mete this holpe

of both pastoures

holy prophete, he dyd incontynentlye  
say: Art thou not he that troubles Is-  
raell? Whome the prophete dyd aun-  
swere: I haue not troubled Israell, but  
thou, & the house of thy father, whych  
haue forsaken þe commaundementes of þe  
Lord, & haue folowed Baall. Come be  
it stude nowe, and assemble all whole  
Israell together vnto me, in thee  
mounte Carmell, and thee foure hun-  
dred and fyfye prophetes, and the  
foure hundred prophetes of the gra-  
ues. Whome when, he hadde gathered,  
(that is to saye Achab the kynge) He  
as compynge to the people of Isra-  
ell, sayde: How long haue ye betwene  
two oppynions? Yf the Lord be God,  
folowe hym; but yf Baall bee he, goo  
after hym. And when he hadde  
offered vnto them this condytion,  
that they shoulde by fyre compynge  
downe from heauen, for to consu-  
me the sacrifice, declare and shewe,  
thee dyuine power of Baall, they  
coude in noo wyse doo it. But  
he callenge vppon thee dyuine po-  
wer, and name of the hyghe and true  
lyuynge God, dyd see his sacrifice to  
bee consumed wiche fyre, that came

¶.iiii.

downe

## The Image

iii. Re. xix.

A haltinge  
in religion

downe from heauen. When thou seest then,  
with what seditions and conuulsions  
of mynde, Elias doeth assaulte Ido-  
latrye, before that furious and cru-  
ell kynge Achab, \* and also before so  
great a multitude and number of  
false prophetes and Baalles priues,  
though he dyd thynke hym selfe too  
haue bene left alone of all the num-  
ber of the prophetes. Lette the faith-  
full seruour learne by hys example,  
that it is hys duetye, too mayntayne,  
defende and upholde, bolde-lyc, and  
without any feare the auctoritie of  
gods worde, yea though he dothe see  
all the whole worlde too agaynste  
hym: besydes that, let hym not suffer  
hym selfe to be frayde or dyscolaged,  
by that infinite number of false tea-  
chers, & prelates of Baals religion,  
or the people to halte betwene two opi-  
nyons, that is too saye, lette hym not  
permyt & suffice, þ the rude & poore sim-  
ple people, bee intangled or wrapped  
wth that erreure, wherewyth the ma-  
nye nowe a dayes beyng deceaued,  
are wont to say: that in dede, they doo  
trust in þ high and true Iyuinge god, &  
yet in the meane season (say they) we  
haue some cōfidence in those creatures,  
which

of both painours

Whych are alreadyrepartakers of the e-  
uerlasting blessedfulnes, for the people  
of Israell was wont at some tymes to  
geue some honoure vnto the true God:  
but that almyghty and mercypfull crea-  
tour of all thinges, doeth not admitte,  
receaue, or allowe soche kyndes of wor-  
shippinge.

When the selfe same rascal, wicked  
and vngodly Achab, wold haue bought  
of Naboth the Israelite, a vertuous  
and godly man, the vyneyard, whych  
he had nyghe to the kynges palatse,  
affyrminge vnto hym, as moche as he  
woulde haue for it: he dyd take so gre-  
uouslye, that he was sayde naye, that  
he dyd sodaynlye fall into a spychenesse,  
or ague, whych ague, that vngodly Je-  
sabel his wyfe, dyd by and by, by tray-  
terous meanes put away. For, she dyd  
by false wytnesses, whych woulde accu-  
se that vertuous man Naboth as a  
blasphemer of the holy name of the ly-  
uinge God, bringe to passe that the in-  
nocent man woulde be stoned to death.  
Whych thinge beinge done, she dyd by  
her husbände to be merce, and to ryle,  
and to go take possession by the kynges  
lawes, of the vyneyard of Naboth.  
Here was the prophete Elias sent the  
second

The hysto-  
rie of Jas-  
both, and  
what the  
trewe Pa-  
mour ought  
to be by it. i. i.  
Regū. xxi.

### The Image

seconde tyme, whych should rebuke the  
Kynge, for this wycked acte, and dete-  
nable murder. Whych, when he came  
to the Kynge, dyd saye vnto hym: Thus  
sayth the Lorde. Hast thou kylled and  
taken possession? Thus sayth the Lord.  
In the place, where dogges lyched the  
bloude of Naboth, shall dogges lyche  
thy bloude also. And of that vngodly &  
wycked Iesabell, he dyd prophesye af-  
ter this maner: Dogges shall eat Iesa-  
bell in the fiede of Irael. The scrip-  
ture doth testifye, that all these thyn-  
ges were done, according to the prophes-  
ye of Elias. By this example the, shall  
the saythfull psonour learne, that it is  
requyred of hym, and that it is his due  
tye and offyce, to wythstande manful-  
lye, and wyth a bolde stomacke, the wic-  
ked purposes of cruell tyrantes, not  
onely, when he seeth all the people, and  
the whole commune weale too be op-  
pressed, but also yf he perceaueth that  
one pryuate man alone doth suffer wrong  
and iniurye.

The exam-  
ple of A-  
chab & of  
the false  
prophetes.  
44. re. 23. 11.

Agayne, when all the whole flocke  
of the false prophetes dyd promyse vnto  
the Kynge, Achab and Iosaphat, a  
moone. ioyfull, prosperous, and fortun-  
ate successe of the warre, (wherbyng  
them

of both pangsours

theym, too sette forth the theyr armye as  
gaynae the Syrians: one onelye p<sup>r</sup>o-  
phete, called Michas, dyd sette hym  
selfe agaynste all them, tellinge theym  
before wyth a congaunt and bolde myn-  
de, al the fortune, chaunce, and successe,  
that they shoulde haue. He coulde be  
letted in no wyse, neither by þe greuousse  
iniuries of the proude Sederchab, nor  
wyth the opprobrious blome, nor wyth  
hys hygge woordes, wher wyth he dyd  
boaste hys p<sup>r</sup>opheticall spyrte, to per-  
seuer and contynue apyl in thee decla-  
rynge and settinge forth of Goddes  
commaundemente and holy worde:  
Yea, when he was caue into prysonne,  
he perseuered apyl in hys pourpose.  
And thee oracles or prophecyes of gods  
woorde, were so fulfyllid, that Nosa-  
phat dyd retourne home, beyng soe  
wounded, Achab beyng slayne wyth  
an arrowe. And when hys charette,  
where in he dyd ryde in thee battayle,  
was washed in thee poole of Sama-  
ria, that, whyche was prophcyed be-  
fore by Elias, dyd happen and chaunce.  
For, thee dogges dydde lycke there  
thee bloude of kynge Achab. By  
thee whyche example we are taughte  
agayne,

They that  
haue gods  
wo<sup>r</sup>d alwa-  
yes i their  
mouthes &  
yet in thee  
meane seas-  
so ar liers,  
must be ex-  
cited by þe  
faythful  
pastour.

## The Image

agayn, that a good and saythfull man  
ought to respyce theym, that haue  
gods worde in theyr mouthes, and are  
wout to boaste and craike of it, wher as  
in the meane season they be lyers, and  
set forth eyther of some pryuate affec-  
tion, or of a flattering mynde, the coun-  
sayls of theyr owne reason. Whether a-  
ny man doth set forth and handle gods  
worde of a fraudulent and deceyffull  
mynde, it may easely and euidently be  
gathered, knowen and tryed, by goddes  
worde it selfe. Agayne, we do se that it  
is the due tyte and offyce of a pastor,  
to rebuke and lette, as moche as in hym  
lyeth, that inordinate luge and desyre,  
that almoste all prynces haue to make  
warre one agayn another. Let nowe  
therefore, those hyghe popishe prelates  
come forth. Let the proude company of  
mytted Byschops, and of all other, that  
are by a false and wronge name, called  
spirituall, shewe theyr heades, that it  
maye be knowen of all men, what they  
haue done hether to. Who doeth not  
knowe, that by the space of fyftene  
yeares, and moch more, great and migh-  
ty nations haue wyth deadly and irre-  
conciliable hatred, through the craftye  
working and conuypaunte of these Au-  
richines

Against vo-  
pische Bys-  
shoppes, &  
theyre and  
mayntayn  
warres

of both passages

riches warred, and yet (the more is  
the pyrie) do warre one againe another  
Oh Lorde God, how many soules haue  
in the meane season perished, how ma-  
ny poore innocents haue bene cruellie  
murthered, howe greate treasures, and  
ryches haue ben wasted and spent: and  
yet we se no ende, but rather feare, that  
worst tymes wyll folowe. And as often  
as they doo reason amonge them selves  
of peace & con corde, they do it for none  
other cause, but that they hauing got-  
te some profit, may afterwardees gyue  
vp greater tragedys of warres, in so  
much that to heare theym at any tyme,  
speake of peace, wyll make any man a-  
fraid. For cruely, when soeuer they do  
it, they intende to sende forth into thys  
miserable and wretched world, that un-  
luckye Ate, which troubleth al thinges  
But that I maye in fewe wordes con-  
clude all thre thynges, who soeuer is  
audacious of true peace, and godlye con-  
corde, let hym praye receaue the woorde  
of God, whose lyght shyneth forth now  
a dayes, wyth so great lyghtsomnesse,  
for onelesse a man receaue it, he shall  
neuer enioye the true peace. The eye is  
all ready layde too the roote of the  
tree.

Ate . is an  
hurtful spe-  
rit alway  
es doyng  
ill to men.

But

## The Image

But what meade we to proue, w<sup>th</sup> any longer demonstratio<sup>n</sup>, out of the booke and wytynges of the prophetes, after what faction, and maner, the p<sup>ar</sup>son ought to respect & withstand the synnes and vyces of the hygh powers & gouernours? Let the faythful & diligent p<sup>ar</sup>son reade theyr sermons, and there he shal fynde none other thinge, but a continuall fyghte, w<sup>ch</sup> they haue had w<sup>th</sup> the myghty princes & theyr vicious lyving. For, who doth not heare and see, with what wordes Esay doth rebuke, the rulers of the commune weale, when he sayth: Esay. i. Heare the worde of the Lorde, ye princes of Sodom, and hearken vnto the lawe of our God, thou people of Gomorra. Thy prynces are wycked and companions of thenes. They loue gyftes all together, & gape for rewardes. As for the fatherles, they helpe hym not to bys ryght, neither will they let the wydowes causes come before theym. And Hieremye doeth also complayne, that he can not fynde a ryghteous man, or that ministreth iustice, in all the ciuities of the L<sup>and</sup>: whyche he speaketh not of the commens or rascall people, but of the Lordes and chief rulers, whose synnes and vnfaythfulnes

Esay

Hieremye.

of both Honours

fulnesse do farre passe the wyckednesse  
of the people. Therefore, the princes and  
rulers of our tyme, be wyse ynough,  
whych forbyd by theyr lawes, that no  
man shall speake agayn theim, nor a-  
gayn thei: bycous lyuinge, wher as  
the fountaynes of all vyces and deuy-  
lythe wyckednesse, do sprunge fro none  
other, than from thei: princes, spiritu-  
all pirlates, and gouernours. Agayne,  
wyth what sharpnesse, doo they spea-  
ke agaynne false prophetes? How cru-  
ell, dreadfull, and horrible a punishment  
doeth Ezechiel. xxxiii. Chapter, threa-  
ten to those honours, whych are wont  
to fede theym selues onely? Of whom,  
wythout doubte, there is, and shalbe al-  
wayes a great number, and yet neuer  
thelesse the prophetes do not therefore  
spare they: craftye deceytfulnes and  
hypocrisie. What shal we saye of the  
prophete Amos, whych moze sharply  
rebuking the synnes of the head rulers  
doeth call theym fat bullockes, & also  
doeth prophete & tell before, what mis-  
fortunes, plagues, & calamities are pre-  
pared for them? What, Jonas was co-  
pelled by the deuyne commaundement  
of God, to goo into a straunge Cytie,  
whych was al browne in wyckednesse  
and

Ezechiel.

Amos.

Jonas.

## The Image

and synue, and to denounce and tell bit  
to them the punishmentes and plague  
that shuld colome, wythin the space of  
xl. dayes. To be thore, what seueritie &  
sharpenesse dyd they all vse, wyth be-  
fore the captiuitie of Babilon dyd pro-  
phcey of the vtter destruction of the  
people, and yet for all that, they coulde  
auayle or profyre nothinge.

The stamp  
ple of Jo-  
hn against  
Herode.  
marke. vi.

That valyant and noble fore renner  
of Iesus christ, John baptis, dyd right  
well know the strength, might, and fye-  
cenesse of Kyng Herode, whych was so  
great, that none of al hys contrey durd  
contradict, or gaynelape it; and yet in  
the meane season. he docthe also vnder-  
stande, that he ought notherfore to be  
spared, nor yet to be suffered at his owne  
pleasure, wythout the blame of any mā  
to exerceyse and vse hys inordinate leche-  
rye because that ther was none other,  
that durd reprehend or rebuke thys ab-  
ominable dede of thee Kyng, he hys  
owne selfe cometh vnto hym, & layinge  
thee heynousnesse of thee facte before  
hym. sayth: \* It is not lawfull for the  
to haue thy brothers wyfe. The Kyng  
therfore, beinge offended at hys bolde-  
nesse, dyd bothe cast hym into prysoun, &  
at length put hym to death, Whereby.

we

Mark. vi.

of both pastours

we do gather, that a pastoure is dy-  
uyn to thys necessyte, that he must re-  
buke, blame and reprehensive, all those  
faultes, vyces, and synnes, that none  
other mortall man dare rebuke: here  
we see no manne too bee excepted. but  
that he muste reseyne the verie princes  
them selues, and also y<sup>e</sup> myghtye prela-  
tes of the church, and that, too they  
owne faces: lette hym not suffice hym  
selfe, to be dismayde w<sup>th</sup> the vayne  
feares, neyther of mans strengthe, nor  
of dignyte and power, nor of thee fo-  
lyshe and madde multitude: but as  
sone as thee lorde dothe warne hym  
of hys duetye, lette hym goo aboute  
it, w<sup>th</sup> the a route and bolde stomache,  
and neuer leaue of, tyll he feeles and  
perceauie in theym a manysfeste amend-  
ment of lyfe. For, so dothe the lorde  
commaund Hieremye, sayinge: And  
therefore gyde vpp<sup>e</sup> thy loynes, aryse,  
and tell them all, that I geue thee in  
commaundement, feare them not, leste  
I destroye the before them. For beholde,  
thys day do I make the, a strong be-  
fenced towne, an yron pyller, & a bras  
walles agayn<sup>e</sup> the whole lande, agayn<sup>e</sup>  
the kynges and myghty men of Iuda,  
agayn<sup>e</sup> the puerkes & people of the lād.

make re-  
thy 3. 10 ye  
faynt har-  
ted pastou-  
rs. y dare  
not speake  
agayn<sup>e</sup> a  
snatter;

Hier. l. xv.

B. i. They

## The Image

They shal fyght agayn the, but they shal not be able to ouercome the: for I am with the to deliuer the. They shal conuerette vnto the, and thou shalte not conuerette vnto theym.

It is the  
duetye of  
Pastours,  
too rebuke  
those vices  
þ none of  
ther mā da  
re rebuke.

Ephors &  
tribuni  
were offi-  
cers amōg  
the Lacede-  
monians &  
Romayns  
too who þ  
people, yf  
they were  
not wel be-  
set myght  
haue Appel-  
led fro the  
hygher ma-  
gistrates.

For, as among the Lacedemonians there were certayne officers called Ephors, and among the Romaynes, others, whome they called Tribuni, and at this presente, in certayne ctryes of Germanye, there be hygh wardens of compaignes or trybes, whych do respa and wythstande the heade ruler, yf at any tyme, through ouer greate power, he wapereth out of facio, so god did institute & ordaine Pastours amōge his people, as certayne officers, whych shulde alwayes watche. For god wyll haue no man to be so hygh nor of sech auctorytte, þal mā shoulde be afrayde to rebuke his synnes, or tel hym of his faultes. And yf the magistrate, whose office and dutye it is to do it, be yuge eyther letted wyth feare or infected wth the same disease, dare not boldly resist & wythstand the supreme ruler & gouernour: yet shall he, that is a Pastour neuer slepe: And dede yf thauor-tye of the magistrate be toyned wth his gude, labour, and godly endeuoures

of both pascours

or enterpryse: wyces and wyckednes,  
shal the more easelpe, and withe grea-  
ter quietnes. or more commodiously be  
taken a waye. But yf he be slouthfull,  
or negligent, the pascour shal take vpon  
hym thys harde cure yea, w<sup>th</sup> the peryll  
and ieopardye of hys owne heade, and  
shal loke for helpe and deliuerance,  
from none other, than from god onely.

These pascours muste watche, and il. Cronl.  
stoppe the waye vnto wyckednesse and xxxvi.  
synne. For god abysethe yery sendyn Hicte. xxb  
ge forthe hys prophetes in tyme, to mo-  
nythe, correcte, and amende the world,  
whiche altogether is polluted, w<sup>th</sup> y<sup>e</sup> syn-  
ning filthines of synne, as we may se,  
Hierem. xxx. and xxxi. But after that,  
these admonitoryon sente of God, is  
ones come, there is none other reme-  
dy, but that wee muste chaunge our  
former lyfe, and amende oure sel-  
ues. For, excepte thys be done, a grea-  
ter euyll or plague is at oure chone  
doores, whiche daylye drawethe nether  
and nether, and is aggrauated, tyll ex-  
treme and vnter destruction do ensue  
and folowe. Wee haue examples  
in readynesse, wherewith the thys can  
bee proued. For, who dothe not  
Is. ii. se

## The Image

Exo. xxxi

See thee lamentable destruction of Sodom, and of the Amittites; \* Allo þ people of Israel, when they had worshipped the golden calue in the desert, were receaued into fauour agayn, but whē afterwarde dwellyng in the lande of promission, they had vngodly despised the voices of the prophetes, they were extremely plagued, & carryed away captyues into Babylon.

What armure a pa  
stour must  
bee armed  
wyth all.

Syth then, that it is the offyce and duetie of a pastour, to set hym selfe against, to respa & withstaūd, al the prynces, & myghty rulers of thys worlde, and to fyght against them, & theyr vicious lyuiges, w al his might, strenght, & power. it is very necessary and neede full, that he bee well armed, afore that he take vppon hym thys harde burden or charge. Wherefore, he must bee brought into the armory of Christ, that out of it, he maye be decked and armed, wyth the thee same armure, that Christ dyd afore hand arme his discyples w. For, he sending forth his discyples, dyd say: Go, and preach sayinge: The kyngdom of heauen is at hand heale þ syck, clēse þ leapers, raise þ dead, caue out deuyls, & preach that þ kyngdō of god, is already at hand, or at the very doore

math. x  
marke vi.  
Luk. ix. & x

of both passours.

doore. freelye ve haue receaued, geue  
freely. Possesse not gold, nor syluer, nor  
brasse in your purses, nor yet scrippe to  
wardes your iorney: neither .ii. cotes,  
neither shoes, nor yet a rode. For the  
worke mā is worthy of his meate. In  
the which place, Christ doeth diligent-  
ly beware & take hede, þ the passour be  
not intangled w any cares of earthli thi-  
ges, or w any audy & thought, howe he  
shal get his lyuynge. yea, he wyl haue  
him in no wise to proude him self of a  
liuing: but doth comit vnto him, that  
chiere & principal fode of thes soules,  
whō he biddeth him to set forth, w all  
faithful labour & diligence, beleuing &  
þ wout al doubte, þ they shal wante no  
maner of externe & outward thinge, þ  
is necessary for þ lyfe of the body. For,  
there shalbe almayes euery wher some  
goolp & liberal mē, which wyl not suf-  
fer thē that labour faithfullye in the  
lordes vineyard to lack or want anye  
such thinges. Besides that, he can not  
denye a liuing, and other necessary thin-  
ges, vnto his ministers & worke men,  
that prouydeth so liberally for the byr-  
des of the ayre, & floures of the fælde.  
Moreouer, he commaundeth thē to geue  
freelye vnto other, þ giftes of þ spiret,  
B.iii. whych

### The Image

A Raffe is  
both grai-  
ted & for-  
biddē to þ  
Apostles.

which they had receaued, by þ free libe-  
raltye of god. In marke he doth graunt  
or suffer thē to weare a Raffe, which is  
nothing repugnant to those thynges, þ  
we haue now here aledged. For, ther a  
Raffe is permitted or graunted vnto thē,  
to helpe thē in theyr way or iourney, þ  
so they shuld vnderstand that all pompe  
& pride of charets & horses was forbid-  
den thē. In Mathew, he doth forbyd þ  
same lest they shuld thik, þ they might  
bryng their matter to passe w<sup>th</sup> armpes,  
& force of armes: velsydes that, because  
they shuld wholly comit thē selues, vnto  
his diuine wil prouidēce & promise,  
nor go about to prouyde for thē selues  
w<sup>th</sup> theyr owne wysdome and rudyne.

The keyes  
of binding  
& lousinge,  
ar geue to  
þ apostles

A lytle after, Christ doth also adde:  
And who soeuer shal not receaue you,  
nor heare your preachyng, when ye de-  
parte oute of that house, or that citty,  
shake of the duke of youre fete. There-  
lye, I saie vnto you, it shal be easye  
for the lande of Sodoma and Gomor-  
ra in the day of iudgement, then for þ  
citty. Euen as in the fore aledged pla-  
ces, he byd byd theym to vse the keyes  
of lousyng and forgyuynge, that is too  
saie, when he commaunded theym to  
preach the gospel, and to tel forth, that  
the kyngdō of god is at hā: so now, he

of both pastours.

Both byd the to bynd such, as wyl not  
receaue the gospel or glad tydings of  
saluacō offered by the. For, when he  
doth cōmaund them, to shak of, & dur  
of their fete, he doth teach thereby, as  
by a certayne signe & token, that the in  
fydels are snarred & bound wth straight  
bondes of infidelitie, misbeleue, & in-  
credulitis. that they that are fapthful,  
may not haue, as moch as & dure, (thā  
& which, nothig is more vile & abiect)  
cōnune wth the. After the same facion &  
maner, paul afterwarde (as we may  
se in the Actes) byd use the keyes of bi-  
ding. For whē certain vngodly & sub-  
borne Jewes withstanding & euāgely-  
cal doctrine, did moue vngodlye blasphe-  
mie & name of chris. he did shak his gar-  
mētes, & dur of his fete againe the, say-  
inge: Your blaude be vpon youce owne  
heades. ffrō hence forth wpll. I go bla-  
melesse vnto the gentyls. Also, in thys  
place, we may se, & chris doth violently  
cōpel no mā to & faith, nor wil haue any  
mā to be cōcayued (as we do see many  
now a dayes to be fowle deceaued, whi-  
che thynkinge that it is lawfull, make &  
faithfull astrayd, & they do rather seke  
& riches & kingdō of this world, than &  
kyngdō of chris) that al vertue, power,

Actu. xlviii

chris wpll  
haue no  
mā to be  
compelled  
violētly to  
thee fapth.

B. iiii.

and

### The Image

and glorie, may be adscrybed too bys word alone.

The Apostles & Disciples, are destitute of al external help

The flesh can not wel away with these thynges.

By & by agayne Christe sayth: Behold, I send you forth as shepe amonge wolues. Be ye therfore wyse as serpentes, and innocēt as doves. But beware of those men, for, they shall deliuer you vp to the counsailes, & shal scourge you, in theyr synagoges. And ye shalbe broughte to thee heade rulers, and kyniges, for my sake, in wytnesse to them and to the Gentiles &c. Beholde he taketh from the all earthly defence of this world, al hope of comfort and helpe. For, what could be spoken, more greuous, dreadeful, and horryble vnto the flesh, then that ye shall be deliuered vp to counsailes, ye shalbe broughte vnto heade rulers, kyniges, and also before iudges, they, whome ye do thinke more frendely, shal treacherously betraye you, ye shall be scourged in Synagoges, one brother shall deliuer an other to deathe, the father shall bringe his sonnes into extreme leoparde and peryll of theyr owne lyues, nor the sonnes wyl in any wyse spare theyr poore parentes. And yet in þe meane reason he sayeth, þe amōge or in þe middes of so many & greate perills

of both pastours,

perys, they shalbe naked, and as touching the bodye denitured of all helpe, as shepe that be in the myddene of wolues. For, as wolues do in no wise pttie the shepe, nor acknowledge that they be bothe innocent and meke, but rather runnyng vpon them, do scatter, teare, rente, deuoure, and destroye all aboute, so they, that are the true worshippers of God, shall fynde no maner of mercy before tyrauntes, whiche will exteme them as shepe, appoynted to the slaughter, yea, they runnyng furiously and most racionally vpon them, will thinke that they doo hyghe seruyce vnto God, yf they do roote out fro the earth and murder cruelly as manye, as be soche.

A Cynick  
Dr.

This armure, I say, and other lyke, (as whē he saith: The disciple or scolar is not aboue the mayster, nor the seruāt aboue his Lord. Agayne: yf they haue called the good man of the house, Beelzebub, howe moche more shall they bys householde seruauntes? And when he sayeth: In the worlde ye shall haue persecution. Item: They shall speake all yll wordes agaynst you ) maye seme vnto some, lettes rather, and stoppes, than anye defence, or strengthenyng,  
wher

## The Image

Inher as in very dede, they are nothinge els but a very armure. For, yf any man be already before fullye perswaded in hys mynde, that these thinges wyl happen and chaunce vnto him, lookinge for the wpyth a bolde & coragious stomack, all feare being banished from his mynde he is already wel armed, so that they can neyther hurt nor harme him any more. Yf then, these thynges can uether hurt nor harme the pastour, we must needs beleue, that he is surely fenced and armed, and that wpyth a stronge complete armure, agaynste all these thynges. And yet I doo not sette forth here the description, of that armure, whereof Saynte Paule maketh mention. Ephe. sians. vi. Chapter. but I bunge forth the same, whyche Christe dyd vnto himselfe and wpyth playne wordes describe and sette forth. For, when he hath, Math. x. rehearsed an infinite number of mysfortunes and perylls, whych do dayly and hourely hange ouer the pastours, he sayeth by and by: doo not ye feare theym. And a lytle after: do not ye feare theym that kyll the bodye, but the soule they can not kyll, but rather deahe hym. that can destroye both y bodye and soule in the fyre of hell. Not to feare

To be without feare  
is y moste  
stronge ar-  
mour of a  
pastour.

of both parties.

fearc then not to be dismayde, for anye  
dreade, feare or horroure of perylls, is  
a moode stronge and sure armure.

But peraduenture, thou wylte make  
an Obiection, and saye: What newe  
thyng hath Christ taughte here? for,  
alreadye afore I dyd vnderstande, that  
I shoulde lugele and wythe a bolde  
kommacke goo aboute thre offyce and  
charge, whiche is geuen and enioyned  
vnto me, yf I feared nothyng at all.

Wherfore I hadde more nede of hym,  
that shoulde geue me that mynde, whi-  
che wyl be afrayed of nothyng. For  
excepte soche a mynde be geuen me, I  
can not perscuere, but Christ hym selve  
doeth make aunswere to all these Ob-  
iections. For, when he hadde commaun-  
ded theym, that they shoulde not be a-  
frayed in those waues of perylls: by  
and by he dyd shewe, wher they myght  
gette soche a mynde, as shoulde be with-  
out feare, for he sayth, Iohn xvi. These  
thynges haue I spoken vnto you, that  
in me, ye maye haue peace, for, ye shall  
haue affliction in the world. But be ye  
of a good chere, for I haue overcome  
the worlde. Doest thou see nowe, howe  
Christ is our defendour? He byddeth vs  
to be of a good chere, & that we putting  
away

Obiection

Solution.

### The Image

awaye all feare, do persyue constantlye  
in hys worke, though more greuous  
afflictions do ouerwhelme vs. For, this  
is the nature of the worlde thus alway-  
es to exerceyse and trouble the true wor-  
shyppers of God. Here doeth lye a most  
sure hope of cure comforte, and an un-  
doubted defence, that Christ hath over-  
commed the worlde. For, yf we be hys  
faythfull myshyppers, he shall also over-  
come the worlde for vs. Wherfore, he  
hyddeth vs to be of a good cheare, and  
to putte awaye al feare. After the same  
manner Gosples doeth comforte the chil-  
dren of Israel sayng: \* The Lord shall  
fyghte for you, and ye shall holde your  
peace and be still. The psonne then,  
beyngc endued, or rather armed wythe  
soche a mynde, shall wyth all care dili-  
gence, and fidelitie admystrate the wor-  
ke of hys Lord, committing al the residue  
vnto hym, who, according to hys good  
and deuyne wyll, shall geue a ioyefull  
and prosperous ende or successe.

Exod. xiiii

But because the psonne myght here  
Objection make another objection. & say: Truly,  
I do heare the voyce & worde of Christ,  
which promyseth that he wil be both an  
helper & a defendour vnto me, but I see  
in the meane season, how he is wont to  
defende

of both panours.

defende bys mynsters, euen so, that at length they be sayne to suffre death. I aunswere that then thou art very well defended, when thou doest suffre death for Chrises sake. For, no man suffreth death for the name of god, excepte he be a chyld of God. But here in this place, thou shalt knowe the chiefe and mooste principall foundations of fayth & charitie, wher wpyth the whole buyldinge of a Christian man is set vp, as it hath bene promysed afore. Doe thou beleue that there is one onely almighty God? I beleue, wylt thou saye. Doe thou beleue, that the same is thy god, thy Lord and thy father? I beleue wylt thou say. Tell me then, doe thou putte all thyne hope and confydence in hym onely? Yes, wylte thou saye. Wpythout doubt then, thou doest beleue thys also, that the same God hath promysed nothyng vnto the, but that he wyl persourme it. That do I also beleue, wilt thou saye. Yf thou doest then acknowledge God to be thy father, I doubte not, but that thou wylt loue hym, & in all his commaunders, be obediēt vnto him. And yf þu be thus mynded, thou wylte be glad, I trow, yf thou canst at any tyme do seruyce, vnto so bounteous, mercypfull and gentyll

Solution.

The principall foundations of fayth & charitie.

## The Image

gentyl a father, or yf thou canst do any  
maner of thinge, that may please hym.  
Or that sayth then, whereby thou doest  
acknowledge him, to be that most hygh  
and almyghty God, whereby thou doest  
acknowledge hym to be thy God, and  
thy father, that also is wont to ensue &  
followe, that thou conceaue a verie  
great hope to come into the presence of  
this God, yea, thou wylte make hane  
to come vnto hym, as soone as may be.  
For, yf thou dost acknowledge hym to  
be thy father, thou shalt loue hym. Yf  
thou dost loue hym, as thou oughtest  
to do, thou canst neuer abyde that his  
name be blasphemed, that his honoure  
and glory be any thing mynyshed, that  
his worde be not beleue, that his com-  
maundementes be thus so vngodly and  
wickedly contempned and trodden un-  
der fete. As then, thou wylt rather dye,  
than to suffer thy father to be broughte  
into any ill name, or too be diffamed: so  
shalt thou moch more wyshe and desyre to  
suffer this bodely death, rather than to  
see gods glory to be diminished. Agayne  
yf thou dost beleue that Gods worde  
is constant, sure, and infallible, thou shalt  
also knowe and vnderstande, that noo  
greater glorye can vppon the earth hap-  
pen

A Shulden  
de.

of both painours.

pen vnto man, and that we can doo no  
greater seruyce vnto God, than yf we  
suffer death for the glorie of hys name.  
Therefore, the lesse feare and horroure of  
death is in thee, so moche the greater  
and stronger fayth is in thyne harte,  
on the contrarie, thee more thou doest  
feare and dreade thys bodelye death, so  
moche the lesse dost thou loue Christe,  
and truste in God. For, whosocuer is en-  
dued wth a true faythe and is spured  
wth an vnfaigned and sincere loue of  
God, he doeth already vnderstand, that  
thys death, whiche we muste suffer for  
the name and glorie of Christe: is a very  
lucere and a most true waye, to come to  
euertlastinge lyfe. Besydes that, he doth  
know, that he is in no wise overcome  
whiche, for the confession of Christes na-  
me, suffereth death, but rather that he is  
both overcome & all together vndone,  
that for the loue of thys mortall lyfe,  
doth suffer hym self to be plucked away  
from God. He then, that vnderstandeth  
all these thinges perfectly, shall in no  
wyse excuse thee payll of death, for, it  
is the nature of the fleshe, to feare death  
and to complayn of it, but he that hath  
in hym a sincere and so inde loue of  
G. O. D., noo fyre, noo concupyscence,

The death  
d we sus-  
fer for chri-  
stes sake  
is a true  
way to co-  
me to eter-  
nall lyfe

## The Image

or coueteousnesse of earthlye thynges,  
shalbe able to quenche that deuyne heat  
whych is in hym. We must nedes, with  
the myghte and power of thys loue, as  
with a more sure armure, to ouercome  
the enemyes of god, as saule doth tea-  
che, when he sayeth: Roma. viii. I am  
sure, that neyther death, neyther lyfe,  
neyther aungels nor rule, nether power  
neyther thynges present nor thynges to  
come, nether heyghe nor lowenesse, nor  
any creature shalbe able to departe vs  
fro the loue of god, whych is in Christe  
Jesu our Lorde.

Why and  
wherefore  
loue is re-  
quired in a  
pastour.

A Similitu-  
de.

Nowe because that charitie is afore  
all thynges, and men chiefly requyred  
in a pastour, as very necessary, the cause  
must be shewed why he hath nede of it,  
and also we must tell, wher he maye get  
it. Loue is therefore necessarye in a pa-  
stour, because that all hys actions and  
doynge, all hys endeouours, and coun-  
sayls must be proued, tryed and righted  
by the rule and lyne of charitie or loue.  
For, as no carpenter, be he neuer so con-  
uynge and induarious, is so well eyed,  
or hath so perfect a syghte that he nea-  
deth no rule & lyne. So, nether þe strenght  
of the mynd, nor þe science & knowledge,  
nor yet sayth, is any thyng worthe ex-  
cepte

of both passions

cept it be righted by þ rule of charltye:  
 For, þaul doth speake of it after thys  
 maner: Loue suffreth long, & is courte-  
 ous: Loue enuyeth not, loue doeth not  
 forwardlye, & welletch not, dealeth not  
 dishonestly, seeketh not her own, is not  
 prouoked to anger, thinketh not euill, re-  
 ioyseth not in iniquite, but reioyseth  
 in the truth, suffereth al thinges, bele-  
 ueth al thinges, hopeth in al thinges, en-  
 dureth al thinges. Loue falleth neuer  
 away. It may then easely be gathered:  
 by these condicions of loue, that afore-  
 al other occyres it is necessary & neede-  
 ful to a passion. For, as a shepeherde,  
 doth scourge & beate some of his shepe,  
 some he nipeth forwardes wþ his han-  
 des, some wþ his fete, some againe he  
 doth wyndell forwardes, some he doeth  
 allure wþ bread & salt, some, þat weake,  
 he doth beare vpon hys shoulders, some  
 agayn he leaueth in þ stables & folde,  
 tyl they be growen & of strenght, & in al  
 these thinges he seeketh þ profit of hys  
 maietie, hauing a respect only, þ the nu-  
 ber of þ shepe may encrease, & that they  
 may be safe & sound: So, þ passion of  
 þ soules, being kyndeled wþ the fyre of  
 gods loue, shal do al that he can, that þ  
 shepe of god, may bothe encrease, and

1. Cor. xiii.

A similite  
de.

D. i. abydyng

### The Image

abodyng nedfauly in þe true sayth, may  
alwayes, through hys vyligence, be in  
safegarde. Wherefore he shal, now in  
tyme; now out of tyme cal vpon them,  
as the nature of thepe is wounte to re-  
quyre, and as God; accordyng too the  
true meanyng of hys worde doth ad-  
myn. But, what needs we manye wor-  
des; he that hath loue, doth neuer, de-  
ceave or fayle. nor is deceaved, for, loue  
is not yble, but moueth man, to promo-  
te & set forth alwayes the honour and  
glory of god, bearyng, & sufferynge in  
the meane season wyth a constant and  
nedfane mynde, all those thynges, that  
muste be suffered for it. But yf a man  
doeth want this charytee and loue, he  
shall easely fall; and that headlonge  
into the bottomlesse pyt of pryde; for  
without the loue of god, what is man,  
but an arrogante pryde, & mere hypo-  
crysye.

Withoute  
the loue of  
God it is  
an easy  
thinge to  
fall into  
pryde.

When the  
loue of  
god ought  
to be fol-  
lowed,

Now, and where a man shall bothe  
seke and fynde the loue of god, it is  
easye to bee knowen by the wordes of  
Chrysostome, where Joh. vi. he speaketh af-  
ter this maner: No manne cometh  
vnto me, except my father doth drawe  
him. Ergo, it cometh of god þe draweth  
vs, þe we do nyck vnto him, leane vpon  
him

### of both Pastours

him, & trust in him. For, god him selfe,  
is loue, as Iohn. i. Iob. ii. i. both test-  
fye. He then, þ dwelleth in loue, dwel-  
leth in god, and god dwelleth in hym.  
Wherefore, it is most necessary & neces-  
sary for a pastour, to cal earnestly vpon  
god, þ he vouchesafe to kindel in him þ  
fyre of his loue. But how shal he call  
vpon him, in whome he beleueth not; in  
whō he trusteth not; Ro. x. The muca-  
tyō thē, or prayer, cometh or springeth  
of sayth: for, no mā is wōnt to cal  
vpon him, of whō, he cau not hope, to re-  
ceiue saluatiō & helpe: besydes þ, men  
do not cal vpon him, of whose good wyl  
& loue thei do hope to haue al goodnes  
yē in the meane season. they know him,  
to be so weakē, þ he cā not helpe & aide  
them. Yf then, we do in our myndes ac-  
knowledge god, both to be merciful &  
louyng towards vs, & also almighty,  
that is to say, þ he is not only wyllyn-  
ge, but also able to helpe oure neces-  
sities: it is alredye most sure, þ god is in  
vs. For our flesch, cā not haue, of it selfe,  
such a knowledge of god. Yf therefore,  
ther is in vs, & in our myndes, suche a  
knowledge of god, & such confydēce, &  
trust in him, that same is not of oure  
selues, but it cometh of god. For, it is

D. ii,

be

### The Image

He that learneth vs, both hys power, & hys wyl & curtyfeth vs of the by hys onelyc begotten sonne Iesus Chyrste. And who soeuer, doth receyue hym for the sone of god, he is alredy sure in his mind, that god both wil & cā helpe vs: for he hath deliuered to death his onely begottē sonne for vs: than the whyche, nothing cā be found in this world greater, or more excellent. He therfore, which is certified by Iesus Chyrste, is borne of god, and god dwelleth in him i. Joh. iiii. For, we cā not by our owne reason and strengthe receaue Chyrste, wyth a sure, and redfaith faith, for that is wrought in vs, by god only. And he, that hath god dwelling in hym, is alredy certyfied in hys mynd, that God wyll both heare hys prayers, and also performe hys desyres. By these thynges the, þ haue ben tehered hitherto, it is most surely to be gathered þ they wyche at wōt to complayne of þ feblenes of gods loue, and of they: cold affectyōn towards hym, nor cā abyde to suffre death, for his names sake, haue not yet receaued chryste, w a true and sound fayth. For, he þ hath embraced chryste, from hys betye parte, can not, but bee ashamed, yf he feellethe hys selfe too  
go

### of both parentes

go aboute some let or suppe, syth þ he  
 seeth god the father, to haue deliuered  
 so liberally his onely begottē sōne for  
 vs. **W**ho soeuer then, desyrieth the loue  
 of god, he muſt aske of god þ father, the  
 true knowledge of Iesus christ, and of  
 his whole misery, & that he may leane  
 vpon him wyth a sure, true & vndoub-  
 ted fayth: and by & by he shall feele in  
 him self þ fyre of loue. **H**e shall also af-  
 terwardes geue high thākes vnto god,  
 þ he doeth vouchesafe to spēd, bestow &  
 consume, thys soule & vyle body, to the  
 honour and glory of hys name. **F**or, al-  
 though our fleshe doth dreade & feare  
 death (for chrys hym selfe, was not a  
 lytle moued wythe the feare and hor-  
 rour of deathe) yet notwithstanding,  
 beyuge by and by apyred, w that more  
 strōg fyre of loue, & incēstinges of faith,  
 wil be cōtrained to folow the faithfull  
 soule, into þ very death. **S**uch I saye,  
 is the necessitye of gods loue wherby  
 may be drawen out of those feuntay-  
 nes, that we haue shewed euen nowe.

**W**e thinke the, þ it is sufficiently shew-  
 ed & declared, þ the loue of god onely,  
 can performe or brynge too passe  
 al those thinges, that are necessary for  
 a pastoure, wherby at theſe: that be vt-

D. iii

terlye

Of whom  
 we oughte  
 to desire þ  
 loue of  
 god.

What the  
 loue of  
 god is as  
 ble to doo

## The Image

the reward  
be of a  
good Pa-  
mour.

terly forsake his parentes & hys owne self, that he take vpon hym thys more peryllous office. Wout scrippe, purse, & without any rode or ryck, that also, he suffre hym selfe to be broughte before heade rulers, before kynges and Judges, that he suffre him self, to be scourged, to be reuiled & yf spoken of, and at length to be most cruelly put to deathe: Whyche loue agayne, it is impossible to stande, wthoute a true and assured sayth in god. Now also, the greatenes of the reward must be considered, yf perchance, according to the nature of mannes wytte, the hope of the reward may encourage the pashour, both to labour, and also to bee pacyente, in hys troubles and afflyctyons. Our lord Iesus Chyrp doth appointe the reward. Marke. x. For, when peter had in the name of all þe disciples asked hym, sayinge: Beholde, wee haue forsaken all thynges, and folowed thee. What shall we then haue? Chyrp dyd aunswere: Merely, I say vnto you, Ther is no man, that hath forsaken hys house, or hys brethren, or his syners, or his father, or hys mother, or hys wyfe, or his chyldren, or his fyeldes, for my sake & the gospel, but that he shal receaue an hun

of both painours

hundredfold in this world, houses, &  
 brethren, and sisters, & mothers, & chil-  
 dren and families with persecutions, &  
 in the world to come, life everlasting.  
 Here, christe dothe promise an ample  
 and an exceeding great reward, but  
 he dothe adde a very sore lawce, he  
 maketh it very bitter, and hatefull or  
 heynouse vnto our fleshe, when he tel-  
 leth before, that we shal haue, & reward  
 in persecutions. Wherefore, we must  
 better loke and consyder, wher, the sa-  
 me hundredfold reward that he doth  
 speake of here, was euer geuen. For, it  
 is a very easie thing, to fynd persecuti-  
 on in this world, but we se, that it is  
 not so easie to fynd an hundred hou-  
 ses, & so manie brethren & families &c.  
 Wherefore, pōder more diligētly, what  
 hath ben done. Whē peter, as & Acres  
 do tēyfie, dyd vpon wylsonday, prea-  
 ching christe, conuert thre. & men too  
 the christian sayth, dyd he not get vnto  
 hym, a much greater numbere of sy-  
 sters and brethren, and also manie mo-  
 houses, families, and much greater ple-  
 ty of all thynges than euer he hadde  
 before? For, he dyd loue all theym whi-  
 che dyd take the name of christe vpon  
 them, and dyd beleue in hym, no les

Actuum. ii.

Howe se  
 oughte to  
 be vnder-  
 stande. &  
 we shal re-  
 ceauē an  
 hundred  
 fold in  
 this world

D. iiii.

thau

## The Image

than hys owne brethren, he dyd no lesse care for theyr ryches and possessions, than yf the substaunce of all theym, had bene hys owne, takinge hede most diligently to this thing, that they shuld not set theyr myndes to moch upon earthly ryches, nor abuse them rashely. Cruelly all faythful pastours were of this mynde. In dede this reward doth in no wise serue for the body, nor for bodely commodities, but rather it doeth increase the care & sollicitude of a pastor, which he hath ouer the shepe comitted vnto him. What nederb to speake of the promises of psecutio, which we do se to be so fulfylled, & by the space of many yeres, the pastours & ministers of & churches haue ben most cruelly put to death: whereby, it may easely be gathered, & the pastors do in no wyse mitiger and execute this function & office, for any externe & outward reward. But because, the reward of euerlastinge lyfe is promysed also wythe these outward thynges, we must consyder & loke, whether & the pastor doth take vpon hym this office, in respecte of it, or not. Where agayne we shal deprehend & fynd, & the pastor, yf so be that he be true & faythfull, is not principally moued wyth thee promise  
of

whether a  
pastour &  
is faithful  
doeth take  
this office  
vpon him,  
in respecte  
of the euer  
lasting re-  
ward, or  
not.

### Of both payours

Of þe everlaſting reward, to take thys of-  
 fyce vpon him. For, he þe ſeuereth for an  
 everlaſting hier & reward, muſt nedes  
 afore all thynges to know, where this  
 hier or reward is promiſed vnto him,  
 agayne, who is the author of this pro-  
 miſe, & that he, whych hath promiſed,  
 is true, whych can neyther lye, nor de-  
 ceauze. Yf then, a man knoweth, that a  
 reward is promiſed vnto him, by and  
 by both he enquire, wth al dyligēce  
 & audyc, whether that he whiche hathe  
 promiſed it, is true. Yf he be eues aſſu-  
 red and certyfyed in hys mynde there-  
 of, he hath alſo gottē þe true & moſt aſſu-  
 red or aſſoug ſaythe in god the father.  
 And where ſaythe is, there a lſo muſt  
 the loue of god enſue and folow. For,  
 who coulde acknowledge god, for that  
 hyghe and trſallpble good, for a more  
 bentghe, boūteous, & merciful father,  
 & not loue hym, from hys very hart? eſ-  
 pecyally ſyth that he certyfyed vs  
 of hys grace and loue, wth that moſt  
 chyce ſheuel, pryce and pleoge, of hys  
 only begottē ſonne Jeſus chriſt. No mā  
 then that is a faythful payour, hath a  
 reſpect to þe reward or hier. For, yf he  
 be alredy before aſſured & certyfyed of  
 the reward, knowyng that it can not  
 be

### The Image

be taken from hym, he muste also haue  
sayth before in hym: Yf he hath sayth,  
he hath also an inseparable company-  
on wyth it, whyche is called the loue  
of God. Yf then the passion hath both  
sayth and loue, these two shall moue  
hym: to doo hys duetye. and to execute  
truely hys office, wythout any respect  
of rewarde or hyer. Seruauntes and  
hyerlynges do laboure and worke for  
the hyer, and haue an eye onely to it,  
the chyldren not so: but because they  
are chyldren. they do so saythfully wor-  
ke in the house of their father, wyth-  
out any solycitude or care of the hyer,  
or rewarde, for, they do committe wholy  
the retribution or payng of it, what  
soeuer it shall be at length, vnto their  
father. And we are chyldren and exres  
wyth Christe, why shoulde we then as  
seruauntes and hyerlynges haue a re-  
specte onely to the hyer and rewarde,  
and not rather to the glory and honour  
of our father, whych accordyng to his  
ryghteous wyl, and euerlasting wylde,  
doeth appoynte and assigne a portion  
of hys inheritaunce for vs? What pa-  
ssion soeuer is not come to this measure  
of gods loue, he shal in þe flames of tẽp-  
tacion & persecutiõ, oftē tymes wauer.

For

Galat. iiii

of both pashours

For this cause Christe dyd strengthen  
his disciples wyth his holy spyrte, as  
fore þ they went to preache, & that wyth  
an outwarde sygne and token of fyre  
tongues, of a vehement noyse & impetu-  
ous wynd. \* For, the wynd dyd go be-  
fore in tokē of þ moe troublous tempe-  
wher wyth afterwarde the world was  
shaken & moued: which signe and tokē,  
fyre tongues dyd folowe, wherby the  
strengthening & confirming of god the  
father, through hys loue, beyng kynde-  
led in our hartes, is sygnifyed and be-  
tokened.

Actum, 14

## Of false Pastours / & unpreachinge Prelates.



False Pastours, are they,  
whiche are called false  
prophetes, whom that  
moore wyse & euerglastyng  
God, doeth in many pla-  
ces lyuely depicte, & set  
forth, in theyr owne colours, and yet for  
all that, soch is the ignorance & blynd-  
nesse of our hartes, þ we wyl not know  
them. But Christe doth so lyuely, & math-  
ew. 23. set the forth before oure owne eyen,  
that he may seme to haue shewed them  
with

Who be  
false Pas-  
tours.

## Of false p[ro]phets

wyth hys fpyger, saying after thys ma-  
ner: Beware of false p[ro]phetes þ come  
to you in shepes clothing, but inwarde-  
ly they are raueninge wolues, ye shall  
knowe them by theyr cryptes. Do men  
gather grapes of thornes, or fygges of  
thysels? In these wordes, we do se a ge-  
nerall rule set forth by Christ, why ch þ  
trueth it selfe dyd descrybe, that thereby  
we should know all false p[ro]phets and  
prophetes. For, at the fyrst they come as  
yf a man myghte saye, unarmed or na-  
ked, beynge decked in symple & homely  
apparell, conceytinge the shepe, as  
though butter could not melte in theyr  
mouthes, þ is to saye, as though they  
coude hurte no man wyth theyr owne  
strength and armure. Soch as we do see  
now a dayes the papines to be, yf a mā  
shuld consyder and loke vpon the wor-  
des, that they doo vse, for, as touchinge  
theyr outward apparell, that both they  
and theyr trayne are mounte to vse, it is  
so replenished, with the pryde & pompe  
of this worlde, it is so garnished wyth  
all kyndes of warrely weapons & ar-  
mure, that a wolfe can not be easelye  
knowne, by hys wyde gaping mouth,  
and longe rauening teeth thā these ty-  
rauntes are knowē by it. But lettynge  
these

The hyoc-  
erisy of fal-  
se proph-  
etes is as-  
pyled to þ  
papples.

and unpreachyng p[re]lates.  
these thynges passe, we wyll consyder &  
looke vpon theyr wordes. Yf they do see  
any where the pure and syncre doctry-  
ne of the Gospell too be sownen, by and  
by, they come to the Magistrates wyth  
soche woordes: We do see, o men, not  
without a bytter grieve of mynde, that  
vnto weate of Chryste, to be misera-  
bly rente and torne, and that the holpe  
catholyke Church, whych Chryste hath  
purchased vnto hym selfe, wythe his  
moost precious bloude, is troubled, yea,  
and almost ouerwhelmed wyth sondry,  
and diuerse calamities, &c. And who,  
beyng a true faythful man, could kepe  
him self fro weeping, whē he heareth the  
bitter death of chris, & the shedding of his  
moost precious bloud, thus, wyth soch la-  
mentable wordes to be rehearsed? But  
when they are come to the ende of their  
Oratio: thou shalt easely perceaue and  
vnderstande, whether that they do seeke  
chris, or rather the fillinge of theyr che-  
res. For they are woulte all moost to vse  
soch a cōclusion. The laudable traditi-  
ous of the holy fathers are scornfullye  
cōtempned & altogether despyed, (here  
they do vnderstand soche constitutions,  
as do mayntayne theyr prebendes, their  
rentes & reuenues, their firsse fruytes,  
thynges,

The hypo-  
critical or  
ratiō of  
Papists.

Ironia, &  
is to say a  
playn moc-  
kinge of  
hypocriti-  
cal Papis-  
tes.

## Of false Honours

Why þ pa  
pites doo  
cōplayn of  
the Go.  
pellers

thythes, & cōmunicacion or suspens  
dinge for money, theꝝ iuridicial power  
and iuridictions). Many saye that the  
Masse is no sacrifice, (for, thys was þ  
most gaynful hawking, wherewith they  
dyd scape vnto them selves al the treas  
sures & ryches of the world.) Confessio  
is euery where reiectred & set at naught  
(for by it, they dyd leade the consciēces  
of all men captiues and prysonners,  
whych in dede they dyd neuer deliuer,  
or sette at large, tyll they had alwayes  
toraght from the poore wretches an in  
estimable ransome. As for that true &  
necessarye confession, whereby a man  
maye come into the true knowledge of  
hys synnes, and into a repentaunce, ac  
ceptable vnto God, they cared neuer for  
it.) The holy and blessed mother of god,  
the Virgyn Mary, is of al men vn god  
lye despyed (and why? because that  
they do not see her, as she was afore ty  
mes hytherto, too be decked and crym  
med wth the golden and syluer gyftes,  
wherby they had euery yere a newe har  
uck of money: but þ al thynges are distri  
buted & giuen to the poore, as we reade  
þ the poore soune of Mary dyd). Mon  
kes & Nonnes, breakinge forth of their  
cloysters, treadinge mooste vngodly all  
theyꝝ

and unpreachyng prelates:

they: lawes and rules vnder fere, do for-  
take they: Monasteries. (For in them  
was the strongest garrison of the Bys-  
hop of Rome & of his adherentes, for  
they byd allure into Monasteries, the  
sonnes and daughters of the noble mē,  
of thee ryche and myghtye rulers, that  
they hauing they: chylidren as pledges  
shuld feare and dreade they: power the  
lesse: Whych thing, we may see nowe a  
dayes by manyfeste and playne tokens.  
For, in those places wher ther be fewe  
or no Monasteries, men are wont to re-  
sytte lesse the Euangelicall doctryne.)  
pities do take wyues (boeth not God  
hym selfe commaunde the same: but yf  
they shuld vse concubynes and harlots,  
so that the Byschop myght yearly get  
of euery one of them iiii. crownes, whe-  
ther the chylidre that are thus vnlaw-  
fully gotten, are redemed, or the charges  
and coones of the visitacion, as they cal  
it, payde, so that the Byschop might that  
way scape. iiii. M. crownes euery yere  
they wolde cōplayne nothyng.) These  
newe preachers, do set fōrthe thynges  
vniadvisedly in they: sermons that will  
shortlye brede tumultes and sedycyons  
(In the meane season that all mens  
goodes are morgaged vnto you, that ye,  
challenge

Monasteries & Ab-  
beys were  
the garris-  
sons of the  
Byschop of  
Rome & of  
his Maues-  
linges.

Of deuy-  
lythnesse.

## Of false honours

challenge vnto your selves all mens ryche and possessions, that ye oppresse the poore with an intollerable yoke of teutes and seruitude, & that wyth soche an vngodly violence, as was neuer heard of: ye thincke that there can be no cause of sedition, where as euery man doeth know, that all seditions & tumultes, þeuer were sens the beginninge of the worlde, dyd aryse of the pryde & tyranny of the ryche and myghtye men of the worlde. These thinges, I saye, & other lyke, are they woulde so bringe about the latter ende of their Dyratton, wherby as ny myle man may easely gather, that these men wyll colour or cloke moude ceptfully, craftely and hypocritycally, theyr inordinate luges and affections, wyth that moon free and gratuite mercy of our Lorde and Sauyout Iesu churche. But go to, let them not betraye theyr fylthynges and impietie of theyr counsaile by soche addition, yet euery man doeth vnderstand what these men go about, by theyr vntemeasurable pryde and exccabinge great trapne: Whether that they do seeke churche and the glorie of God wyth a syncrete harte, or rather be displeased that theyr cyches myght, gaynes, and pleasures are mynyshed,

for,

The papi  
stes do ma  
ke þe maste  
ry of churche  
a cloke too  
hede theyr  
carnall luges  
& affec  
tions.

and unpierching discretions  
for, this neuer drewe to hym suche a  
multitude of seruantes nor such a grea  
te trayne.

But because they do make mentiō of  
the Christian & Catholike church, whi  
che christ hath both redeemed in the me  
rite of his bitter deathe, & also institu  
ted & established by his own auctoritie.

Of the cas  
tholike  
churche of  
Christ.

We must serch diligently, what is that  
Christian and Catholike church. But  
wher shal we fynde it, more playnely  
set forth, than in the wordes & oracles  
of our lord Iesus christ, whych he him  
self hath spoken, of this thyng: Yf the  
we may perceiued & fynde by þ wordes  
of christ, that the conspircacie & congre  
gatio of þ papines, is the christia chur  
che, truly it is couenient & mete, þ we  
do acknowledge it so. But yf christ hath  
not instituted it: with what boldnesse,  
and impudency do they boz, crake, and  
set them selues forth by that tittle?  
Truely they may be a papistical chur  
che, this we do not denye vnto them.

But they can be no more called, þ Chry  
stian church (whych we do confesse in  
the Crede, or symbole, and is the com  
muniō of al thee faythful, & spouse of  
christ) than Belial is god. For, onelike  
this were true, þ foundacio of our fayth

Yf Belial  
may be cal  
led god. þ  
cōgregati  
on or cōsp  
ratiō of þ  
pappes

A. l. and

may he cal  
led thee  
Churche

### Of false Banours

and beleue, that we haue, of the church,  
shulde leane vpon wretched, fraile and  
mortall men. Some folysse, absurde  
and impossible. this thyng is, anye  
Chriſtian harte doeth easely vnderſtand  
and perceaue.

The very  
necessarie  
the of all  
the godly.

The church the (p we may also spea  
ke of it, as much as p necessity of this  
place & tyme doth require) in hys syne  
signification is taken for all the, that  
put theyr whole truſt, hope and con-  
fidence in Chriſt onely, and in him do  
ſeeke all theyr ſaluacion, accordynge  
to Chriſtes ſayinge, where I ſayth. put,  
he ſayeth of hym ſelfe: And vppon  
this done (wher thou Peter haſt con-  
feſſed euen now, and therefore art, cal-  
led Peter) I wyl or ſhall builde my  
churche, that is to ſay, I wyl reconcile  
my people, with god my father, by this  
one only meane. I am that true, immac-  
ulate lambe, and therefore I wyl offer  
my ſelfe an ſufficient ſacrifice, for  
p ſinnes of al p whole world. Who ſo-  
euer the doth put his whole truſt & co-  
fydece vpon this rocke or done, he ſhal  
be ſaued, & is a membre of my ſaintes,  
p is to ſay of my people, & of my chur-  
che. By Chriſtes wordes the, it is man-  
ifeſt & playne, ſhal they, which do truſte

and bnpreachyng pzelafes  
 in churc, put al theyr hope and cōfidece  
 in him, are the christian church. for he  
 that is builded vpon this rock or stone,  
 muſt nedes to be in the church, ſythe þ  
 the church is builded vpon þ ſame ſtone. **Particula**  
 Secondlye, the churche is taken other **re chur**  
 whyles for euery partye. for after þ **ches.**  
 ſenſe and ſignificaciō, we do cal þ chur  
 che of þ Corintheas, that part of þ vny  
 uerſal church, þ was in times paſt ga  
 thered at Corinthus in þ ſayth of chri  
 ſte, where as in the meane ſeaſon, they  
 were al members of that catholike and  
 bniuerſal church: and yet not wythō  
 dyng, being gathered together, they dyd  
 receaue þ name of a church or cōgrega  
 tion. After the ſame maner, we cal the  
 churche of London, the ſame congrega  
 tyon, that is in London: wher as in the  
 meane ſeaſon, al they that be cōtayned  
 in it, are members of that vnyuerſall  
 chriſtia church. which is that true chur  
 che, which we do cōfeſſe in the crede, or the church  
 ſymbole of the Apoſtles. But as theſe  
 particulare churches of Corinthus &  
 of London, may now oughte not, to bur  
 den thee vnyuerſall Church of the  
 Chriſtians, whiche dwel diſperſed vpon  
 the whole face of the earth, with a  
 ny newe lawes and tradycyons: So þ

## Of false p[ro]uours

Toke vpo  
his artis  
cles & p[ro]u  
were p[ro] he  
made too  
one called  
Malentn  
Compar.

From the or papinical church (which  
is only a particulare church, yf so bee  
that they haue sayth in ch[ri]ste Iesu)  
ought in no wyse to p[re]ferre it self vn  
to other nor to make all men subiecte  
vnto their traditions. Also these thin  
ges might be p[ro]ued, w[ith] many testimo  
nies of the scriptures, but because thet  
are sufficiently & largely ynough alled  
ged in other places, we shal not neade  
here to byng the. For, the matter doth  
not admyt, nor suffice vs to speake of  
thys thyng as much, as neade requy  
reth. Wherefore when the Papines do  
complaine of any deuision or subuer  
sion of the church, they care for none  
other thyng, but for theyr own p[ro]fit is to  
say, al their care is, for p[ro]fit & lucre gaynes  
& comodities of their church, which  
they se euery day to lose moch profyt.  
For, the more do come to p[ro]fit true know  
ledge of ch[ri]ste, and beleue in hym the  
greater the church is, though no p[ro]p[er]  
at all, or mytred Byschoppe, or byghe  
p[re]late or p[ar]triarch were founde in al  
thee whole world. But that, that they  
complayne vpon, doeth get vnto them  
no small fauour, and why? It barbe no  
small shew of godlinesse: for, they wil  
be coumpted such, as care for the shepe  
wher

### and unpreachyng Isrelates

wheras they seeke the wolfe, & wold rather, be clippers and shepers, than pastours or shepeherdes. For, the crafty & subtyl men, knew ryght wel, that the church of god, or shepe or people of god, ought to be brought into none other pastoure, but þ the true and onely fode of gods word ought to be mynystrered vnto them. Sythe then, that the faithful pastours do every wher, minister lyberally this wholsom & healthful fode of the gospel, it is mete, that they shuld make no complaynte of the deutyson of the church, but rather, oughte to reioyce, and bee gladd, that they se the pastoures of saluacyon, to sprynge vp and flozryshe, so goodly every wher.

Here, I do not greatlye passe vppon theyr objectyon, wher they do commaunde þ the preachyng of þ gospel, shulde be ruled, guyded, & moderated, after, or accordyng to the exposition of the fathers. For, churche our saupour, did not asubiect, ze or make subiect, thys worde, wherof he spsaketh agayn Iiii sayng: agayn doth not liue, w bread only, but w every word, that cometh out of gods mouth: vnto þ Judgemente of þ fathers, þ they shuld pronouce or geue

J.iii. sentence

The papistes, yf they were true pastours, haue more cause to be glad than to be sorow.

agaynst the þ wil haue þ fathers to be obserued & folowed in the exposition of þ scriptures.

## Of false pangs

Let the pa  
p stes and  
I were to  
these.

sentēce vpon it, but he wil haue þ worde  
to be vnderstāded, which cometh out of  
Gods mouth, as we may se Deut. viii.  
But þ these thīges may be more plain,  
& easyer to be vnderstāded of euery mā:  
Let these felowes tell, I praye, what  
was þ conditiō of the christian faith, &  
how the gospel & Euāgelical doctrine  
could be preached, afore þ these fathers  
were borne into þ world? Howe shall  
we say that þ Apostles did preache the  
gospell, or after what maner dyd they  
it? Now therfore, their deceateful craf  
tes ar detected, wherby they dyd go a-  
bout, to deceaue þ simple witted mē, vn  
der þ name of þ fathers, & to include w  
in certaine limitētes & boundes, þ liber  
tie of gods worde. For, thys we maye  
boldely affirme & say, þ the christiā peo  
ple did neuer liue a more innocēt & god  
ly lyfe, thā whē ther were no humaine  
traditiōs at al, the prescriptyon & tea  
chyng of the Euāgelicall doctrine  
being then admīred w simplicity.

They ar wōte therfore to speake these  
& other lyke wordes, about the begyn  
nyng of their oracyō, for this one cau  
se, þ they may deceaue the simple and  
ygnorāt people. But praysed be god, þ  
they begynne thei tale after this ma  
ner

and unpreaching isrelates  
her, & falslyd. For, two or thre actes ha-  
ue ben set forth by these men, wher they  
seme, & thei haue forgoten, to th' end at  
the first beginning, the faithful & dili-  
gent preachig of þ gospel unto al men  
which we haue more neede of, of al this  
ges. How be it, they makig a very cold  
mētō of þ gospel, almon about þ ende  
of thei Actes, be wōt to saye And yet  
for al þ, we ought not to be couynct  
enemies of the gospel. For we wyl þ  
it be preached &c. Now, thākes be vnto  
to god, the matter is come to þ, & they  
be sayne at length to speake & make mē-  
tiō of the gospel, & to comaūde the pa-  
stours to preach it diligētly; but by &  
by, lea thei shuld seme to haue graunted  
to much, they do bring þ meanig, expo-  
sitiō, & iudgemēt, or sēce of þ fathers  
& the cōmune mynd, or agreemēt of all  
þ saythful, & by them wyl they haue þ  
preachig of gods word to be ruled. In  
good sooth, a mā might thynke, þ god  
hath a very good tūne, that these doc-  
tours and fathers at comē for onelēse  
these fathers had ben, it had ben laue-  
ful for no mā, to preach his word. For,  
let vs saigne, þ none of al þ fathers, did  
expound, or went about to expounde,  
the wāde of god and the scriptures.

A. lill, wyth

Sarcasmos  
þ i. to say  
a playne  
moche.

# Of false paviours

Whether they saye and chementaryes,  
let them tell, I praye, will they suf-  
fer then goddes worde to bee preached  
or not? If then goddes worde can bee  
preached and sette forth purelye and  
sincerely, without the expostion and  
laboure of the fathers, what shame and  
impudencie is this, that they be not a-  
shamed, to alligate and bynde goddes  
worde to the authority of the fathers.  
Wher as they decrees do teach plaine-  
ly, that the fathers must geue place un-  
to gods worde, and not the worde, unto  
the fathers, as we maye fynde Distin-  
cti. a. & lxx. a. from whome the true &  
sincere vnderstanding of gods word both  
come, & wher, it ought to be sought. I  
haue sufficiently declared in a booke,  
which is intituled, De claritate verbi  
dei, & is to say of the playnelynesse or  
lyghtsomnes of gods word.

It is euident & playne this, by this,  
that hath ben said hereto, that al they, that  
wōt to haue alwayes our lord Iesus  
christ in theyr mouthes, thereby to com-  
mend, set forth, & colour their hypochry-  
tical copulations, wherby now, that the gos-  
pel becometh to flourish, they do tragical-  
ly saye that whole world, wher as in this  
season they haue not in the a crime.

of

that booke  
I haue al-  
ready traſ-  
lated in to  
English, &  
is called a  
short path-  
way to com-  
me to the  
ryght vnder-  
standing  
of Gods  
word.

The hypo-  
crist of the  
papistes, &  
of the wo-  
rdes.

and unpreachyng prelates  
 of the christian fayth, wherby they may  
 be knowen, do seke none other thing, by  
 this theyr hypocrisye, but that they may  
 be taken for true patours, for yt. p. doe  
 loke vpon, consyder & behold. them, fro  
 the top to the toes, tho. thalt alwayes  
 see moluith clames to appere out, whi  
 che they can nether hyde. We wyll not  
 haue thys thing to be vnderstanded only  
 of those hygge prelates, & myrrid Bish  
 shops, but it ought to be referred to all  
 the ministers of the church by whose ser  
 mons any man may casely clype & per  
 ceane, whether p. they doo seke in their  
 doctryne, the health & saluation of the  
 shepe, or rather theyr owne priuate pro  
 fyte. Such are they p. do defend the pa  
 pynical church, saying opely: that p. co  
 nstitutions of it, statutes and traditions  
 ought to be no lesse accepted thā the sa  
 cred & holy scriptures And what grea  
 ter blasphemye can be agaynst God?  
 What greater apostacye or rebellio  
 can be agaynst our heauenly kynge? For  
 by what reason can we make the crea  
 ture equall wyth the creator? Such are  
 they also, p. do ex:cuatē the passio and  
 death of chris, & almost make it nothing  
 worth, whē they saye: that man can not  
 only, but also mu[n]d nebes get & obtrayne  
 bys

The fruy  
 te, wher  
 by falsse  
 flours are  
 knowen.

## Of false paours

his saluatiō by the merites of his workes. For yf ryghteousnes doth come by workes Christ dyed in vayne. Galat. ii. But these deceyptfull wretches, do vse thys subtylle and crafte, for thys one cause, they know ryght well, that generally all men do dispayre of the merites & righteousness of theyr owne workes. Yf then, they do neuer helpe ascribe & attribute saluation to workes, by & by they turne them selves to the workes of other men, craving of the help & succour. The, by & by the cold prayers of popish prioues, the mummelinges of monks, & rehearsinges of psalmes, the bytinges & sellinges of masses, the deckinges & trimminges of churches do come forth & offer the selure, which, as longe as y myserable mā doeth trust, & put hys confidence in, this folyshe beleue of his, doeth with al liberalitie, geue vnto these false & vnfaythful paours, both mylke and hollye. These thinges dyd christ meane in Mathew, whē he sayth: Ye shal knowe the by theyr fruytes. That is to say, by a diligent lookinge vpon, weyninge, & consyderation of those thinges, y they be wout to seeke, ye shal easily vnderstande, whether y they do fede the shepe, of anye loue, that they haue towards god,

and bnpreachyng prelates

God, or of coureousnesse and auarice. Thys iudgement and tryall god dooth comitte vniuersally to all christian mē, and to all the faythfull people. Wherefore, the papistes shal neuer escape, but that they shalbe sayne to submit them selues to the iudgement and triall of o- ther, yea, the vylane and sympleane, that is in the Congregation, shall be iudge ouer them, in hyche thyng they maye not refuse. For, Christe speaketh these wordes þat we haue now alledged, to the whole multitude of hys churche. Let the fathers then togeather, wyth the whole flocke of Bishops and hygh prela- tes, submitte them selues to the com- mune tryal of all men, whether they be pastours or wolues. And yf the christi- an church do perceaue, that they be wol- ues and not pastours, they ought in no wyse to be heard, but to be diligentlve taken heede of: thoughe they rage ne- uer so moche, and take on lye Tyr- rautes.

But now, we wil retorne to þe rule of Christe, whereby he teacheth vs to trye such pastours, for, in Mat. he dooth adde: So, every good tree bringeth forth good frutes, and a rotten tree, can not bringe forth the good fruite. A good tree can  
not

It is þe of  
fice & part  
of al gods  
ly persons  
too iudge  
of pastours.

Math. vii

## Of false Honours

not bringe forth yll fruytes: nor a rotten tree can bringe forth no good fruyte. Every tree that bringeth forth the noo good fruyte, is hewed downe, and huted in to the fyre: therefore ye shall know them by theyr fruytes. Here, we must diligently note & marke, what was sayd before of þe faythful pastour, þis is to say, þe it is hys office & duetye, to be earnestly ambitious of those thinges, whych be seerth to be contayned in gods worde, & commaundeth other to obserue & kepe, and that he muste in no wyse set forth hym self, wyth hys owne, or any other hypocritical workes. And so lykewyle the christian people oughte to iudge & trye theyr þaour, not by those workes that are requyred in mens traditions, but by them, whych god doeth commaunde vs in hys holy worde. Whych, because it is not done now a dayes, we do see manye simple & ignorant persons come forth whych crye out. See ye not, where vnto all thinges are come? The deuotion of the blessed Masse is cleue fallen awaye, the Images are nether worshipped, nor trimmed, the goodly singinge in churches is contempned & nothing set by, Indulgences are nothing regarded, þe priests, Monkes, & Nunnes receaue fewe,

By what  
workes false  
pastours  
must be  
known &  
tryed

The contem-  
plains of  
the simple  
& ignorant  
people.

and vnpredching prelates.

or no offeringes at al no man geueth to  
wardes the mayntenance of our Ladys  
scrapce, nor towardes the buyldinge of  
her church, wher vnto they do adde ma-  
ny lyke thinges with mouefull & lamē-  
table voyces or woordes. But yf these  
good folkes knewe þ the bying & selling  
of Agalles, doeth hyghly displease god,  
and that to cloth & decke the lyuing I-  
mages of god, which are the poore neddy  
membres & lymmes of a hris, not blockes  
and stones, is a worshipping, most accep-  
table vnto god: Besydes that, none o-  
ther singing is more pleasant vnto him  
than whan we do worshiþ him in spirit  
and trueth, & not when the churches do  
resounde with ppyng, lulling, below-  
inge and roaring: agayne, that þ wares  
of pardons & Indulgences, byd induce  
and bringe into charytendome, all kyndes  
of euylme synnes & vyces (for men tru-  
ing in them, gaue the selues vp to pyl-  
ling & pooling, to rapines, to theftes, to  
vsury, to warres, to slaughtre and mur-  
ther, to playne treason, & to al other hey-  
nouse & enoyme vyces) moreover, what  
great harme the christian people shoulde  
get, yf to greace a multitude and nūber  
of ydell lubbers, as poppysh priestes,  
Monkes and Nunnes are, shoulde bee  
mayntayned

Marke ye  
thys, o ye  
simple and  
vnlarned  
people, &  
suffer your  
selues noo  
lōger to be  
deceayd  
w þ payn-  
ted habyls  
of the Pa-  
pysses.

## Of false paours

mayntayned and kepte, wher as we see them, to be not onely the folowers but also the very autours and synders of all vncleane tybaudye and fleschely pleasures or carnall luges: also, that no man's worke, be he neuer so godly and holpe, can helpe or further the saluatiō of another, onely the merite of oure Lorde and Sauour Iesus Christe, very God and man, beyng excepted: fynally yf they shoulde vnderstande, that the chiefe honour, whiche can be geuen to the Virgyn Marye, doeth not consist in this thyng, that we shoulde buylde vp goodly Churches, that we shoulde sette vp the arrogant and pryde & haunones, vppon hygh palfrayes, keeping them at our owne costes and charges, wythe theyr Gamelle hatlottes and whores: but moche rather that we shoulde bestowe all these costes and charges vpon them, that do beleue and trust in Iesus Christe the sonne of Mary, and that those thynges that are bestowed vppon buyldinge of churches, shoulde be geuen to Virgyns and honest women, whose chastite is for extreme neede and pouertye, in no small peryll and daunger, that so they maye the better kepe

The new  
worthyn-  
nesse of  
virgin  
mary.

and by preaching is relates.

kepe theyn selues honeste. Yf I saye,  
these rude and vnlarned personnes,  
vnderstode these and other lyke good  
worches, that Churche doeth requyre of  
vs, they woulde also learne too knowe  
theyr shame, by theyn onelye. But  
nowe, for lacke of thys knowledge,  
thoughe the poore symple and foolish  
sheepe, do see bym, that shoulde be theyr  
pastoure, to bee shamefullye geuen to  
coueousehede, rybaudrye, dronkenesse  
and ryottous bancketting to carthyng  
and dyce, and other moone abho-  
minable vyces: Yet not withstanding  
yf he can haue some shewe of deuoty-  
on or godlynesse, eyther by often say-  
inge of masse, or by some other oute-  
warde ceremonyes or toyes, they wyl  
take hym for a trewe shephearde or  
pastoure: where as he is none other  
thyng, but a verie rauynge wol-  
fe.

I haue for thee notes, and of a set  
purpose, deseried the description, ey-  
ther of a Byshop, or pastoure, whiche  
saule hath sette forth. Titu i. i. Tymo-  
tiu. vnto thys place, þ by the lightom-  
nesse and true beholdinge of the lycht,  
we maye knowe the darkenesse, and by  
the

A descrip-  
tion of the  
false pas-  
tour by a  
compar-  
yson  
of þ trewe.

### Of false pastors

the nature and property of the true pastor, we may also espye oute the false. Paul wytteth after this maner: A Bishop therfore must be blameles, the husband of one wyfe, diligent, sobre, discret, a keeper of hospitalitie, apte to teach, not given to over muche wyne, no fyghter, not greedy of fylthy lucre, but gentyll, abhorring fyghting, abhorring couetousnesse, one that ruleth well hys owne house, one that hath chyldren in subjection wyth all reuerence. And agayne, a byshop must be blamelesse as y<sup>e</sup> reward of God, not rubborne, not angrie, not geuen to muche wyne, noo fyghter, not geuen to fylthy lucre, but a keeper of hospitalitie, one that loueth goodnesse, patient, sobre, righteous, godly, temperate, and soche as cleueth to the true woorde of doctrine, that he maye be able also, to rehoite by wholesome learninge, and to improue them, that saye agayne it. In these wordes, Paul doeth set forth vnto vs sygnes and tokens, wherby we oughte to know and choose a pastor. Wherby, this also doeth necessarily followe, that they be all false pastors, and vnapt to the ministration of this office as many as are not endued wyth these vertues. Yet all these thinges, y<sup>e</sup> paul doth

and bnpreachyng prelates  
doeth reherse, are comprehended wyth  
in loue and charytye, as we haue decla  
red before.

Now, althoughe some pastour, bee  
through sklaunderous persons yll re  
ported, and by bachyters & false kna  
ues diffamed and also accused, yet it  
ought not to be hurtfull vnto hym, ex  
cepte he be conuincd of theee cryme,  
that is layde agaynste hym, by true  
wytnesses, and sure argumences and  
tokens. For, nowe in thys moore wyce  
hed worlde, we doo see a greate sorte,  
(whyche is moore the pitie) that of a ma  
lyce, hated, and yll wyl that they bea  
re vnto thee truthe, are not ashamd, &  
that, wyth moore manifest and playne  
lyes, to sklaunder and dyffame the mi  
nysters of goddes worde. But yf he be  
accused of some notable cryme, and  
thereof, lawfullye by sure wytnesses  
conuyncd, he is not worthye to my  
nyster any longer p sacred & holy office.  
O, how I might now dreffe, hadel, de  
pict, & set forth in their owne colours,  
certayne of those hygh prelates, which  
do sklaunderously lay to my charge, all  
heinous crimes, that they ca ymagine,  
or thynke vpon, yf I shulde any thyng  
be moued, wyth their shamefull backe

The Pas  
sour must  
be blamed  
lesse.

Manye of  
an yll wyl  
that they  
beare to p  
truth sclā  
der p mini  
sters of  
gods wor  
de.

R. i. bytynge

## Of false paſours bytynges and chlaunders.

**Thee Paſ-**  
ſour. yf he  
hath not y  
gift of cha  
ſtite, muſte  
marre.

**The Paſ-**  
ſour muſt  
be lobye.

**A paſſour**  
muſt not  
be ſubbut  
ne, nor w  
out moder  
ation.

**Thee Paſ-**  
ſour is  
bounde to  
kepe hoſpi  
talite.

Againe it is manifeſt & playne by y  
wordes of Paul, y they are al false paſ-  
ſours, y haue rather to liue abhominab  
ly, thā to take wpyes. For, they that  
are ſuch, are growē & come, to that im  
pudencie, & vniſhameſaunes, y not one-  
ly, they be not aſhamed of their abho-  
minable lyuing, but, alſo are nothing  
aſhamed to mynyſter vnto other, occa-  
ſyon of euyl, & of detrahtablenes. Paul  
doth geue like iudgemēt, & ſetēce of biſ-  
bets, dyſkardes, & riotous perſons. Yet  
in y meane ſeaſō, we do not forbid any  
mā to vſe, a moderate eatyng & drynkyn.

Lyke wiſe he is commaunded, ihat  
he be not gubberne, oꝝ ſneeked, & wout  
moderatyon, in hys wordes and other  
geſtures of hye: wherby we do vnder  
ſtande, that theſe lyars, tryflers, & fau  
tarycall ceuylers, are false prophetes.  
Alſo they, that vſe no moderatyon, oꝝ  
ſobrenes in theyꝝ apparell, geſture, oꝝ  
other behauiour of theyꝝ body, ar not  
paſſoures, but rauenyng wolues.  
As many, as kepe no hoſpitalytye, eſ-  
pecially towardes the poore and nee-  
dye, are false paſſours. Yet in thys  
place, inaye thee commune ſorte of paſ-  
ſours be excuſed, which haue ſcaſcely,  
any thyng leſſe to lyue vppon: for, al  
thin

and unpreachyng prelates  
thynges, as we se, ar come to that poist,  
that thee myghtye prelates and Bys-  
shops pea the seculare rulers also, ha-  
ue take away fro them, their liuinges  
& rhythes, scarcely leauing any thing  
to the poore pastours, wherw they may  
lyue at home a poore lyfe. Whertore, it  
is, thee duetye of churches and parys-  
shes, to prouyde lyberally of their rhy-  
thes & other reuenues, for their pastour  
p he may both haue that, whych is ne-  
cessary, & also helpe them, that ar in ne-  
cessitie & nede. Yf this were done, wee  
shuld se by & by al those actes, craftes,  
and deceates, wherwith they haue alu-  
red the people committed vnto theym,  
to offerynges, to fall awaye of theyr  
owne selues.

But afore al thynges, they ar vntwor-  
thy of the name of a pastour, p he not  
apte or able to teache, or thoughe they  
can teache, yet they wyll not upke or  
cleaue to the doctryne, that they maye  
wrongely and wyth a constant & coue-  
tolage confound and reprove theym, p  
speake against the truth. The faithfull  
pastour muste haue also modeste or so-  
brie chyldren, godly, and well brought  
bp. Wherby, it maye bee gathered  
also, that yong mē, which are vnspect

Is. ii.

of

Oye. vngē  
tū gētlmē  
p daye do  
impropera-  
te benefy-  
ces, restore  
for thame,  
vnto y pa-  
stors theyr  
lyuinges.

A pastore  
must be a-  
ble to teache.

A faithfull  
fathie.

### Of false pastours

of the worlde, & are yet ruled by theyr affectyons and lynes, oughte not to be admittred too thys more peryllous and harde offyce, but meene of tyme Judgemente, whyche haue alreadye shewed a proue of theyr audye and godlynesse in the byngynge vyppes of theyr chyldren: except we myght fynde some Timothees that is to save ponge men endued w<sup>th</sup> all gyftes, appertayning to a Byshop. That, whych folowethe in Paul, any mā may easely vnderstand. For, they are so playne that they nede no farther exposition. Wherefore, we shal by this meane, accordyng to the saying of chryn, know a false pastour & hypochryte, by his frutes, or worches, so that we shal also vnderstand, whych be the good & godly frutes, and agayn whych be evyl & develysh, les paraduere, we shoulde receaue the cockyl for the good wheate, or the tares beyng saued, we shulde cast awaye, the good sede. We wyll tell afterwarde, what chryn doeth meane, by the rotten icce, whych being hewed and cut downe is hutled and cast into the fyre.

They are  
false Pas-  
tours &  
haue ney-  
ther faythe  
nor charite

More over, they that haue vnfayth  
full, and mysbeleuyng hartes, nor bee  
fynded or kyndeled w<sup>th</sup> the true loue of  
god, as it was shewed by the example

and unpreachyng prelates  
 and wordes of chriſt. when we ſpake be  
 fore of the true paſſour, or no leſſe falſe  
 paſſours, than they, that we haue ſpo=  
 ke of, alſed. Thou ſhalt playneſe ſe  
 they: my ſbeleue, iufidelitie & miſtruſt  
 or incredulityte, by they: owne frutes  
 & workes. For aſore, we byd learne by  
 the wordes of chriſt that it is þ offyce  
 and duetie of a paſſour, to forſake vt=  
 terly, for the loue of god, & hys worde,  
 his parentes, ſyners, brethzen & other  
 kynſefolkes: it is playne then & mani=  
 feſt, that they ar falſe paſſours, that ta=  
 ke thys offyce vpon them, to this iurēt,  
 that they may enryche them ſelues, &  
 al they: kynred. Whych thing now at  
 thys preſent, we maye ſe, in thoſe my=  
 tred Byſhoppes, which w fa ygned in=  
 dulgences, abſolutions, and other like  
 deceates and traſtes, do promote & in=  
 haunce al thei: kynfolkes to hygh ho=  
 nours & riches: yea they geue alſo vn=  
 to bawdes, which whē they were ydg,  
 brought vnto the, whores and harlots,  
 greate and fat benefices. Wherefore,  
 when we do ſe them, which were poore  
 and neddy aſore, after that they be outſ  
 made Byſhops, to enrych them ſelues,  
 and al they: kynſefolkes, it is a moſte  
 ſure, vndoubted and inſallible token  
 that

the popiſh  
 prelates  
 do guide þ  
 goodes of  
 poore, to þ  
 their kynſe  
 folkes, & to  
 their haus  
 des.

## Of false pastours

that they bee false pastours. For, these are the goodes of the poore, whom god byddeth vs, to do good to, and not to them that abuse these rychesse to vayne ostentacyon, arrogant pryde & glory. Christ doth byd vs to forsake our parentes and kynsefolkes: but they, whē they be made Bysshops and pastours, do imbrace them most, and geue them great goodes and rychesse.

They are  
false Pa-  
stours, &  
do abhorre  
the crosse.

Besydēs that, we haue heard, & it is requyred of a pastoure, that he bee al- wayes readye, to take vp hys crosse vp on hys shoulders and to folow christe. Wherby we do see agayne, that they are false pastours, and vnttrue Bysshoppes, that be so farre from that constan- cye, and strengthe of mynde, that they do not onelye thynke an harde and an intollerable thyng to suffre death, but also, can not abyde or suffre patiently any mynyspyng of their worldly co- modities, nor any rebuke, for the name of Christe for some of them, do so loue the selues, and their own lyues, & they do not care, though they do set all thee nations of the worlde together by the eares, so & they may peacefully, enioye all theyr owne pleasures: Lyst vp your eyes, o ye princes, & haue & ruled & gouernāce of

In exhor-  
tation too  
princes

and unpreachyng prelates  
of subtyke wordes, and looke aboute  
you. For, these false payours can light  
ly moue and styre you to maddenes &  
furye, and too take vengeance one of  
an other, for anye tryflynge matter:  
but what hath ben the ende of suche  
counsayles and enterpryses, not fewe  
examples of our tyme, do manifestly  
declare. Wherby we se clerely, that al  
penylent warres, haue bene styred by  
thoroughe the worke & counsayle of  
false payours, whiche afterwarde  
they neyther could, nor yet wold que-  
the nor pacifie. Wherby, infinit cala-  
mityes & extreme pouertye dyd ensue,  
both to the princes & to the poore peo-  
ple, wher as in the meane season the in-  
uentours, or causers of the pill, dyd  
laughe and reioyce secretly in theyr  
owne bosome.

It is playne and manifest also, that  
they are false payours, whiche do not,  
in al theyr actes, doinges, iudyes and  
counsayles, shewe and declare the sel-  
ues to be fathers, nor enemye and take,  
al the afflictions, troubles, cares and  
solicitudes of theyr shepe, as theyr own  
moleayes, and cares, but rather seeke  
theyr owne profyt and aduantage or  
lucre, thondryng oute, alwayes thys

They are  
false Pa-  
yours &  
do not the  
we & deela  
re the sel-  
les fathers  
of the con-  
gregatyon

Is. liii.      one

## Of false pastors

math. v

one thing: say me that, which is mine  
 owne. I aske my duetye, I aske that,  
 that is my ryght What shal we say of  
 the, which though they do not buyld, &  
 edyfy by their preachyng & doctrine,  
 yet they doo alwayes breake down &  
 descaye, wth theyr abhomynable ly-  
 upnye and detestable dedes, sythe that  
 it hath ben shewed already before, by the  
 wordes of christ, that they, whyche do  
 teach, & do not expresse þe same in theyr  
 workes & dedes \* are les in the kyng-  
 dom of heauen, þ is to say, in the church.  
 Sythe then that these vaine doctours  
 or teachers, ought by ryght to be num-  
 bred amōg the false pastors, amonge  
 whō I pray, shal we nūbre and rechen  
 the, which do neither teache, nor do þ,  
 that they shuld teache, wber as in the  
 meane season, they glory, boast, crake &  
 set forth the selues by the titles of Bys-  
 shops & fathers, & take away fro chur-  
 ches þe liuynges or reward & hier duet  
 to the true pastors? (I wyl not haue  
 the, who soeuer thou be that art godly,  
 and louest true relygion, to be any thin-  
 ge offended. For these sayinges pertain  
 to nothyng to the) they are rauenyn-  
 g wolues agayne, it is playne, and man-  
 feste, that they are false Pastours,  
 whych

and vnpreachinge Prelates.

whych do seke, or sette forth any other  
worches, than God hath commaunded.  
Besydes that, syth that we haue hearde  
al ready before, that it is the chiefe and  
principall office of a pastour, to preache  
Gods worde, and that it is requyred in  
the preaching of it, that synnes and vy-  
ces be rebuked and blamed: it is euident  
that they are false pastoures, and vn-  
true Byshoppes that doo neglecte the  
preachinge of Gods worde, nor rebuke  
vyces, as they oughte to be rebuked. It  
is also more euident, and playne, that  
they are all rauenyng wolues, whych  
do punishe synnes ouely for this, that  
they may scape and get to them selves  
therby a greate summe of moneye. For,  
yf the synnes of the people shoulde gre-  
ue theym, thys greyfe coulde not be mi-  
tigatd and asswaged, nor yet taken a-  
waye from theyr hartes by moneye:  
but rather they shoulde studye, labour,  
and doo all that in theym lyeth, that  
synners beyng instructed, and taughte  
by the rules of Goddes worde, shoulde  
leau and forsake theyr synfull wayes.  
whych thynge, syth that they doo not,  
they geue a manifes proue of the selfes  
that they onely seke for the chekes and  
purses of theyr shepe, or of them that ar  
vnder

They are  
false pas-  
tours that  
set forth, a  
nye other  
worches  
thā christe  
hath  
comaunded

Against vn-  
preachinge  
prelates, &  
nether pre-  
ach, nor res-  
buke synne

Marke ye  
this, & ye  
officials & co-  
missaries, &  
dottours  
of parishes

### Of false persecours

under them, for by the scrupte, that they doo seeke, we maye vnderstande, what they are. Truly, it is to be lamented, that these men, whom it is manifest to be rauenyng wolues, do vsurpe and take vppon theym, the names of persecours. Agayne, syth that the rewarde of persecution and crosse was promysed, vnto the true persecours, we can not nor maye not call theym persecours, but rather sagittus, rennegates, and hyperluges, that wyll beare no crosse. But, by what worthy names shall we call theym, that do trayterously laye wayte for the true persecours, persecuting them wyth al theyr might, strength, & power and when strength fayleth theym, doo hyre other to persecute theym? Many soche could I name, whose bloudy workes also, I myght describe: How be it, I doo wittingly passe theym ouer: for nowe, it is not tyme to do it, for the measure of theyr wickednes must be fulfylled, whych beyng done, theyr iniquitie shall be reueled to all men. For, nothing is so hydden, but that it shall be reueled Marke. iiii.

They that  
will beare  
no crosse,  
are renne-  
gates and  
hyperluges

They that  
do not re-  
buke & fau-  
des & vices

Also they, that do not rebuke & fau-  
tes of Kynges, princes, Magistrates,  
and of the people, nor respyce, or wyth-  
stande

and vnpreachinge Prelates.

andertheym, but rather curretheym,  
and not withoute a greuousse offence of  
all godlye personnes, to voylter theym  
selues in the sinninge myre of synne,  
are no lesse false pashours. But thys  
myghre in a maner be borne, yf the Doc  
tours or teachers theym selues, shoulde  
not wyth theyr abhominable lpytinge,  
farre excede and passe the naughtynes  
and wyckednes of other. For I am sore  
ashamed, too speake any more of theyr  
rybaudrye, and detestable dedes, that  
they do secretly Eph. vii. And yf any  
man myghre see thorough the walles  
theyr secretes and pitiuties, as in tymes  
passed, thee Lorde hpd reuele vnto hys  
holy prophete, Ezechiel viii. he shoulde  
see horrible thynges, that is to saye, he  
shoulde see more vngodlye Idolatrye,  
detestable playes, more shamefull who  
redom, an oppressing and murtheringe  
of soules, and soche a puddel of all ab  
hominable vyces, that we myght com  
playne wyth Chas, that the earth doth  
not vomite, soche vngodly and abhomi  
nable knaues. Neuerthele Te, we doo  
acknowledge, and take theym for pas  
shours. And yet these vngodly persons  
are not content wyth these thynges, for  
we may fynde some of theym, that are  
not

of Balces,  
& voylter  
in the their  
selues are  
false pas  
shours.

## Of false pastors

not ashamed to do those things openly,  
whych no man beinge sober, or in hys  
ryght mynd, yf he dyd but feare & reue-  
rent the lycht, or the cleare and bryght  
daye, wolde or durst do. \* Christ our sa-  
lour doeth commaunde to plucke out  
& cast awaye such eyen, but we are come  
to that madnesse, that we do plante and  
sett theym?

Math. v. 1  
xviii  
Mark. ix

They that  
vsurpe he-  
re an earth-  
ly kingdō  
as wolues

Christ doth forbyd hys disciples, be-  
ynge gone forth to preache, þ they shuld  
not beare a rode in their hādes, nor pos-  
seste any scrip or purse. Wherby it ap-  
peareth, that they are not pastors, but  
more rauening wolues, that beare a rode,  
that is to saye, vsurpe here an earthlye  
kingdō. For Christ doth forbid the pa-  
stour al kynde of ruledom, that princes  
of this worlde do vse, when he sayeth.  
\* The princes of nations do beare rule  
ouer thē, and they that are greates, haue  
power vpon thē, it shal not be so among  
you. Yf thē they haue the rode that the  
Lord hath forbydden, they are in very dede  
false pastors. Yet not wythstandinge,  
they haue not only takē the rode, but al-  
so the scrip, purse & boget, for, they are  
so bent, & geuē to get gold & syluer and  
al other ryches of this world, that they  
could not do it, with any greater audye  
care

Luke. xxi.  
mathe. xx.

and unpierching prelates.

care & diligence. yf the Lord had straghte  
ly charged & commaunded the, to gette al  
the whole world vnder their subiectiō.  
For, we see the to be so spiritual, & they  
haue brought the chief part of y whole  
world vnder their dominiō, ruling and  
gouerning almost al other men. What?  
do we not se the princes the selves w<sup>th</sup>  
empty handes, to depende wholly of the?  
Dyd christ commaunde so to leaue & for-  
sake the scrip and the purse? Yet in the  
meane season, they were hitherto takē  
for true sakers, yea, no man for hys  
lyfe durst haue called them rauenynge  
wolues, for, soch is theyr crafte & subtil-  
tie, that they be not ashamed, to colour  
and cloke their coueteousnesse, or rather  
theyr robbery, with christ & hys mother  
the vyrgin Mary, also w<sup>th</sup> John Baptist  
or with some other Saynt, which, whē  
he dyd lyue, dyd eneme the worlde noo  
better, thā porthardes. For, saye they, al  
that we aske is for god: y, which ye ge-  
ue is for our blessed lady. &c. which god  
wote, bring now in hygh felicitie & bea-  
titude or blessedfulnes, are by theyr moō  
shameful lyes, saygned to begge, to ex-  
erceyse vsury, to beate rule, to gather ry-  
chesse, & to slepe the poore wepe. They.  
I say, which whē they were al yue, dyd  
for sake

the shame-  
full crosse  
of y papis-  
tes in tra-  
uing & beg-  
ginge.

## Of false Banours

forlake all for Christs sake, & benotwed  
bpopen the pooze. And what is to mocke  
the poore symple people, yf thys be not  
to mocke theym?

These Do-  
pish prel-  
tes are c-  
uen & wol-  
ues amōge  
shepe  
Mathe. x.

But there is another sygne, and to-  
ken, wherby they maye be knowē. For,  
Christ dyd byd hys Banours, that is  
to saye, hys disciples, to goo forth in-  
to the mydden of tyauntes, as yf a mā  
\* shoulde sente shepe among wolues:  
but these oure goodly prelates behaue  
them sel. es amonge shepe, as rauening  
wolues. For, what is it that they doo  
not snatche vp to theym selves? What  
thinge is it that they doo not teare and  
rente? Whom do they not kyll & mur-  
ther? What is it, that they do not scat-  
ter and destroye? As soone as they doo  
heare, that the gospell of Christ is prea-  
ched any where, and receaued of some  
people, wherby they see, that they shall  
lose some praye or botie, by and by they  
shewe what they are. For, they trouble  
they rente, and teare all thynges: They  
fyll al the whole world with tumultes  
and sedit. es, alwayes in the meane sea-  
son most deuply shely layinge thys cry-  
me to the preachers of the gospell, that  
they are the auctors of al troubles, hur-  
lis, burlis, insurrecciōs and tumultes.

But

and unpreachyng prelates.

But thanckes be vnto thee Lorde God,  
that he doeth so mercyfully fauour his  
people, that he wyl suffre no longer the  
ioyfull rydings of saluation too be  
hyden and kept from them, whose bo-  
dyes be myserably afflicted. But thys  
can not these hyghe prelates abyde in  
any wyse, for, the people beyng taught  
and instructed by the worde of God be-  
gynneth to waxe wyser and wyser eu-  
ery daye, and learneth to helpe and suc-  
cour the necessitie of theyr neyghbour,  
nor wyl geue any longer theyr ryche-  
sse to thys vngodly sorte, or wanton com-  
pany of the papistes. Therefore, they  
beinge angrye at this, do say: that they  
(I meane the preachers and the people  
þ receaueth þ gospel) breadderth tumulte  
and sedition: & why: because that they  
are not pampered wyl wyth great trea-  
sours and ryche-esse, that they maye ther-  
by trouble al þ whole world. But such  
complayntes are not to be regarded, for  
theyr lewdnesse hathe bene wryched  
at, longe ynoughe, they haue felte and  
sene longe ynoughe, howe frendly &  
gentyllly theyr erreure hath bene layde  
before them. How bett, they are moued  
w no frendly and gentyl exhortacions &  
war:

Why þ pa-  
pistes doe  
cal þ pre-  
chers of  
gods wor-  
de auctors  
of tumulte  
& sedition.

## Of false honours

waruiges: therefore, þ pure simple & sincere worde of the truth, must be brought forth, that the lyght, & brightnes therof may sympte into their epen: as for þ successe, it ought to be cōmitted vnto god. But we wyl gather together in one, all the signes and tokens, wherby, as by a most infallible touche stone, the false paours may be tryed.

**Commune**  
notes & to-  
kes, wher-  
by false  
pastoures  
may be dis-  
cerned fro  
the true.

**I.** As many as do not teache, are wol-  
ues, how soeuer they glorie, boast, crake  
cōmende and set forth the selves, by the  
tytles, eyther of paours, or of Bys-  
shops, or of Byniges, and I praye, how  
manye of these mytred Byschoppes, do  
nowe a dayes execute the offyce of prea-  
chyng?

**ii.** As many as do set forth in teaching  
of gods worde, theyr owne inuocations  
and dreames, are wolues, and not pa-  
oures.

**iii.** As many as teache gods worde, and  
do not referte all thynges to the honour  
and glorie of god, but seke theyr owne,  
and hauinge a respect to theyr head, the  
Bysshop of Rome, do goo about to esta-  
blishe hys tyranny, and vsurped power,  
are more uiscom and hurteful wolues,  
whych come, beyng clothed in shepes  
clothyng,

As

and unpreachyng prelates

As many as do teach the very word illl,  
of god in dede, but in the meane season  
do not refyn & wythstand the vyces &  
synnes of the bygh rulers, sufferynge  
theyr tyrannye. & þ is a greuous offence  
of all men, to encrease doylpe & waxe  
stronger: are flatterynge wolues, and  
betrayers of the people.

As many as do not expresse in their  
woikes and doynges, that, which they  
do teache, ought to be of no enmity  
in the church of chryste. For, they de-  
ceyve more, w theyr woikes & doynges,  
than they do buylde and edifie w theyr  
teachynge and doctryne.

As many, as do not care for þ poore, but  
but suffre them to be afflicted, & oppres-  
sed, are false paoures.

As many as do glory in the name & title  
tytles of paoures, & in the meane sea-  
son do vsurpe an earthelye kyngdome  
ruling and gouerning as byghly, as þ  
prynces of thys worlde, are moost pry-  
tyous wolues.

As many as, with gathering, & hea-  
pyng vpon of treasours and rychesse, doo  
fil their puttes, chenes, garners, & wyne  
sellers, are caryenynge wolues. Too  
bee shorte, as manye as, doo preyre,  
or sette vnto theym selues anye other

L. i. scope.

## Of false pashours

scope, or marche, than that they maye  
plate, set & edifye among me the know  
ledge feare. and loue of god at raueninge  
ge wolues which, yf they be not quick  
ly kept of. from the flocke of the shepe,  
do teare. rente, and deuoure all the  
whole flocke.

ys. As many, besydes þ as byyng and al  
lure vs from god the creator, to make  
vs, to serue vnto creatures, & to make  
vs to aske helpe and succout of them,  
are false pashours.

an exhorta  
tion vnto  
thē, that ar  
deliuered  
from false  
pashours. þ  
that do not  
suffre thē  
selues to be  
begyled a  
gayne.

But now, syth that almyghty god,  
hath determyned to punyche so long þ  
enormyte of oure synnes, by false pa  
shours, whyche dyd take thee foode of  
gods word awaye from oure soules,  
and by rauenyng wolues, which dyd  
spoyle vs of our outward and tēporal  
goodes, yea dyd byyng vs all together,  
vnder theyr subiectyon and tyraunye:  
and now doerh vouchesafe to kyndell  
agayne. & to reuyle, þ lyght of his euer  
lanyng truth, so þ we may bothe se o  
penlye and knowe false pashours and  
rauenynge wolues: it is the duetye of  
Christis people in no wyse for to kyck  
agaynste, but rather to suffre theym  
selues wythe a gladde harte, to bee de  
liuered from that harde captiuyte  
and

and unpreachyng isrelates  
and thialdome of rauenyng wolues.  
For here, we oughte not too consyder  
and loke vppon the externe and oute-  
warde incommodyties of oure bodyes  
but lette thys thyng moue vs rather  
that we see goddes worde, bothe depri-  
uated, and taken awaye from vs. For,  
thys hath bene ther custome of false  
pastours, that they dyd eyther hyde  
goddes worde all togeather, or els de-  
prauate it, wth false expositions. Which  
thing now a dayes they go aboute to  
bring to passe, intending this one thig,  
in al their craftes and subtilties, that  
eyther gods worde bee not preached at  
al, or els that it maye be all togeather  
corrupted & depriuated, wth the hu-  
mayne or mens tradicions, false drea-  
mes, & expositions. For, yf we suffre oure  
selues, to be brought agayn into dark-  
nes, it is plaine, & it is done for none o-  
ther cause, but & because & heynousnes  
& abhominacion of oure synnes is so  
greate, & we can not abyde gods word:  
Syth that the brightnes of the truth,  
ca not smite into our epen, wthout grea-  
te payne, gryefe & dolour. We are ther-  
fore, deservynge dampned: it is oure  
owne merite & deservynge, & our bur-  
den and yoke is encreased, and doub-

The pap-  
stes haue  
depraua-  
ted Gods  
worde wth  
mens tra-  
ditions.

**Of false flattery**

bled. For, the lycht dyd come into thee  
worlde: and men dyd loue rather darke-  
nesse than the lychte. Job. iiii. Wher-  
fore, that myserable alteration and  
chaunge, and fallinge agayne into  
darkenesse, is wythe all dyligence,  
and wyth most vngylaunte care to bee  
taken hede of, in al commune weales.  
For our sauour, and lord Iesus christ,  
is readye, and offerethe freelye hys  
grace vnto vs: it is oure part, courage-  
ously to folowe hym, being our guy-  
de or forgoer. Yf we wylbe the chil-  
dren of god: it is mete & conuenient, &  
we do hearken to his worde onely: We  
shal also take hede, & we do not heeke  
vnto the, that do pluck vs away, from  
gods worde: but rather we shal kepe  
of, or pryue them away, farre from  
vs, nor suffre them in anye wyse to be  
in oure companie. These thynges are  
all parentes wont to requyre of their  
chylidren: how moche more the, shall &  
heauzly father of vs al requyre & sa-  
me of his chylidren: wch he hath adur-  
ted or chose in his sone as a peculiere  
& most dere beloued people vnto hym:  
We shal therefore, shew the wayes and  
meanes, wherby, we may quychely be  
deliuered fro false flattery, And first  
of

'and unpreachyng isrelates  
of al, we wyl reherse shew, the rewar  
de, and horrible punishmente, that is  
prepared for them, yf perchauce, they  
beyng frayed, wyl the consyderati  
on of it, wyl forsake theyr wyched &  
vncrygious wayes.

That hygh, & almyghtye god spea-  
keth after thys maner Deut. xiii. Yf  
ther arysse among you a prophete, or a  
dreamer of dreames, & geueth y<sup>e</sup> a signe  
or wonder, and thet sygne or wonder,  
whiche he hath spoken of, do come too  
pass, and they say: let vs go after a  
ll ge gods, whych thou hast not knowen. &  
serue them: then not thou vnto thet  
wordes of that prophete, or dreamer, of  
dreames, for, the lord thy god proueth  
the, to wyte, whether y<sup>e</sup> loue the Lord  
your god, wyth all your harte, & wyth  
all your soule: y<sup>e</sup> shal walke after thet  
Lord your god, and feare hym, kepe  
his commaundementes, & hearken vnto  
hys voyce, serue hym and cleaue vnto  
hym. And thet prophete or dreamer of  
dreames shal dye, because he hath spo-  
ken to turne you away, from the Lord  
your god (whych brought you out of  
the lade of Egypt, & deliucted you out  
of y<sup>e</sup> house of bondage) to thynke or put y<sup>e</sup>  
out of y<sup>e</sup> way, whiche the lord thy god

L. iiii.

hathe

Of the pu  
nishment &  
better de-  
struction of  
falle pe-  
sours or  
prophets

## Of false propheies

God hath commaunded the, to walke in, & therefore thou shalt put away the euyl fro the: This is a very great tēptacyon, o brethren, which, & lord suffereth to chaunce & happē vnto vs. by false prophetes, that is to say, that & thynges, that they haue told of before, shoulde come too passe. For, by this meane, not only they, that are weak, may be offended, but also the elect (yf it myghte be possible) brought into errour, & fraude as our saupoure him selfe sayeth. Math. xxiii. But in the meane season, the lord doth requyre thys one thyng of vs, that we beleue and credite more, hys symple, and infallible word, than wondrous & myracles: he saydes that, he doeth w<sup>th</sup> the this temptacion tye vs, whether we loue him with al our hart or not. But that this tēptacion shoulde not aryse to much, or gather strengthe, by dayly encereaces, he commaundeth to kyl vp the false prophet. Truly this reward is apointed of god, for al false prophetes which pluckinge vs from & true, & one onely god, doo go aboute to topple or toyne vs to straunge goddes. For they & be such, by & cōmaundemēt of god, ought to be roted out of & earth.

And yf they do make here any obiectyon

The word  
oughte to  
be beleued  
more mira-  
cles & wo-  
rds.

Obiectyō.

and unpreachyng prelates  
 fith, & say: þ they set forth no kynde of  
 Idolatry nor yet worshippig of falsse  
 gods: again þ the yoke of þ law, ought  
 in no wyse to be put vpon them, that be  
 vnder þ new Testament: we wyll an-  
 swere them after this maner. As tou-  
 chynge the fyrst part of their objectyō,  
 it is playne & manifest that al they, þ  
 haue not directed the myndes of men  
 to one only god, but plucking them a-  
 syde, caused the to serue to creatures,  
 or other outward thynges, did set forth  
 straunge, & falsse gods vnto vs. For, þ,  
 is to euery mā a god, wherin he putteth  
 al his hope, confydence & trust. More  
 ouer, we may se, that the papistes haue  
 more dowtingly and folisly brought  
 the symple to they: Idol the Byshop  
 of Rome, makynge theym to trude in  
 hym, than euer anye Idolatres, or pre-  
 lates of the ethnyke religiō dyd. For,  
 they dyd worshyppe the Idols of Ju-  
 piter, Juno, Venus, Mars, & of other,  
 none other wyse, thā as þ ymages of  
 the gods (whō they thought verely to  
 be in heuē) nor euer were brought, to þ  
 madnesse, þ they shuld take & worshyp  
 any mā, yet lyuing vpon the earth, in  
 neede of god. What? were they not all  
 called flatterers among þ Heathen, þ  
 L. iiii, dyd

Solution

The papi-  
 stes dyd  
 teach too  
 worshyppe  
 straunge  
 Goddis.

## Of false pastours

The Pa-  
pistes do  
cal they  
fethly &  
doll, the  
Byshop  
of Rome,  
an earthy  
god.

The papi-  
stes ar bla-  
phemous  
agaynste  
Christ.

byd offer sacrifice, vnto certayne men  
as vnto gods: for, thei that were wise,  
neuer agreed to such worshippinges:  
Therefore, the papistes, at much more  
folyshe, þe not afrayde, nor yet asha-  
med to cal þe Idol of theyis, an earthes-  
ly god, exhibiting & geuing more ado-  
ratiō. more honour, more worship & ve-  
neracion vnto þe miserable, & wretched  
mortal mā, than vnto þe true euerga-  
ng god, & lord of all thynges. Besydes  
þe, they, euen now a dayes, laughynge  
to scorne, mocking, & deriding, the po-  
uertie of our lord, & sayn: Iesus chris-  
te, which he suffered for vs, do maner des-  
pitefully blaspheme hi. for (say they)  
christ knewe no better estate nor yet  
could obtayne no better: but oure most  
blessed god & father, being not folyshe-  
ly wyse, cā both easelye, & also moche  
better, rule & gouerne þe world. Where-  
fore, thei is now an other condyciō of  
the church whych the hygh Byshops,  
haue set vp an hygh, with honours, re-  
nowme, might, riches & force of armes,  
we maye not then folowe hereafter þe  
pooze and nedye christ. Yea, they do o-  
penlye accuse peter of folysshenesse.  
Wh moone shamefull, and more de-  
testable kynde of blasphemie.

But

and unpitching prelates

But nowe, o papines, I requyre thy s-  
thynge of you, that ye vouchsafe to aun-  
swere me to that, whyche I wyl aske  
you. Dyd your Bysshop of Rome iust-  
tute, and sette by, soche pryde, pompe,  
and arrogancye, accordinge to the pre-  
scripte and rule of Goddes worde? No  
forsooth, no. Therfore, it is hys owne  
invention, he folowing hys owne drea-  
mes, dyd ymagyne soche thynges, and  
by theym he dyd plucke vs awaye from  
God. He is then according to the lawe  
gyltie of death, and ought by and by to  
be rooteth out of the earth. For, god can  
not abyde soche dreamers. For, Iere.  
first. chapter, the prophete speaketh af-  
ter thys maner: O Lorde God, the pro-  
phetes saye vnto theym: Tush, ye shall  
neade to feare no swearde, and no hun-  
ger shall come vpon you, but the Lorde  
shall geue you continuall cene in thys  
place. In lyke maner, now at this pre-  
sente, that all thynges are infected and  
corrupted wth detestable wychednesse,  
falle pashours are wth to promysse peace  
whiche they the selves neuer folowed: yf  
they had any vnderstanding of the scrip-  
tures, they shuld cyght wel know, that  
so greate and enourme wychednesse of  
thys worlde, eyther must be chaunged  
left

The Byss-  
hop of ro-  
me. accor-  
dinge to y  
law of  
god, is gul-  
tye of  
death.

### Of false Vagours

left, and amended, or els that great plagues oughte to be looked for, as hunger, peaylence, warres, captiuytie, and other lyke destructions: But they crye peace, where no hope of peace is, callinge thys peace and rest, yf they maye peasyblye possesse, and enioye theyr great rentes and reuenues). And then the Lorde answered me: The prophetes, preache lyes in my name, wher as, I haue not sent theym, neyther gaue I the any charge, nor yet spake vnto theym. Not withstanding they preache vnto you by spous, charminge, vanytpe, and deceptfulnes of theyr owne hart. Wherefore, thus sayth the Lorde: As for those prophetes that preache in my name (whiche neuerthelesse I haue not sent) and that saye: Tush, there shall neither swerde nor hunger be in thys lande. With swerde and hunger shall those prophetes peryshe. &c. Scholde, howe he doeth threaten agayne the swerde to the false prophetes. But because we shoulde not thinke, that here any other are noted & ment, & not they, that popishly do teach mens tradicions, he doeth afterwarde depicte and set them forth more lyuely in theyr owne colours, when he sayeth:

Acrop

and vnpreaching prelates  
crope, and scatter my flock. (Dost thou  
not now heare him speake of rauening  
wolues, which do pluck and scatter the  
flocke into sundry opinions & errours?)  
I haue not sent them, & yet they canne,  
I haue not spoken vnto them, and yet  
they preach. I haue heard wel ynough  
what the prophetes saye, that preache  
lyes in my name, sayinge: I haue dica-  
med, I haue dreamed. How longe will  
thys continue in the prophetes harte,  
to tell lies and to preache thee craftye  
subtyle of theyr owne harte? Whose  
purpose is (with the dreames that eue-  
ry one telleth to his neyghbour) to ma-  
ke my people forget my name, as theyr  
forefathers dyd, when Baal came vp.  
The prophete that hath a dreame, lette  
him tel it, and he that vnderstanded my  
worde, let hym shew it faythfully. For,  
what hath chaffe and wheate to doo to-  
gether, sayth the Lord? Whereby, any ma-  
may vnderstand, of what prophetes the  
Lorde doth speake, truly of dreamers.  
lyers, & tale tellers. But what rewarde  
doeth he promyse vnto them? Where-  
fore sayth he, theyr waye shal be slpye  
ry in the darckenesse, wherein they may  
sticker and fall. &c. And a lyttle after:  
I will fede them, wyth wormewood &  
make

## Of false Pastours

make the drinke the water of gall. Behold, how he doth denounce & tell forth thei: suppery waye, & greivous fall of ignorance, & also thei: exceeding great bitternesse, whereby as it doeth dayly encrease, so at length, thei: greivous and peryllous ruine or fall, as the broken walles shall ensue and folowe. I saye, yee. The scriptures are full of such Testimonies, whereby, we may knowe, and espye out false prophetes, but they are most lyuely depicted and set forth. Ezechiel xxxiii. Chapter. Which place, the shortenes of oure matter wyll not suffer vs, nor admytte, to wyte oute here. Yet the ende of theym is shewed euery where of thee **L D R D E**, that they oughte wythout remedye to be rooted out of the earth.

The ende  
of false  
prophetes.

Nowe by  
whō false  
pastours  
must be ta  
ken away  
and rooted  
fro the earth

But now, it is doubtfull by whom they ought to be rooted out of the earth. For, there bee some that are desirous to kyll them, where soeuer they fynd the. But it is playne, that it is lawfull for no pruate person, to kyll any man, without the law, & a iudgemēt geue bpō him or without a speciall cōmandement of god. Wherefore, certayn hote and fierce Christians, do greatly erre, wherebye, as sone as they see a faile prophet, do thinke that

and bnpreachíng ísrelates.

that any man may hyl hym: for, so they  
apke to the letter of gods lawe, & seeke  
or searche out, no deper sence or vnder=  
standinge. We muñ beware then, þ we  
geue not so moch the dybell to our af=  
fections. for, al this whole matter and  
busynesse ought to be cōmitted to god,  
who, yf he wyll haue thē, to be taken a=  
way, shal easely bring it to passe, by hys  
myñsters, that is to saye, by the Magi=  
strates. In the meane season, be thou of  
a good comfort, & thinking within thy  
self, of whose spirite thou arte. Submit  
thy self obediently, to þ meke iudgemēt  
of our most mercyfull maker and sauy=  
our Iesus Chriſt, which sayeth, Math.  
vii. Euery tree that bringeth forth noo  
good frute, shalbe hewed downe, & caste  
into the fyr. Yf his craftes, & deceypt=  
full subtilties were knowen of þ whole  
church, he ought to be deposed and put  
from the office of teaching, by the com=  
mune assent & agreement of all the con=  
gregation. But yf the church, hath no  
such auctorýte, nor may do it, lette no  
man hearken vnto hym: but rather suf=  
fer death, than ye shulde hearken vnto  
a raueninge wolfe, who, wyth his doc=  
tryne and traditions, goeth aboute too  
plucke you awaye from the one onelye  
god.

# Of false pastours

God and heauenly father. All these thinges, are manysene & playne, by the plagges of the scriptures, afore alledged, so that, they haue no neede of any more demonstration. Besydes that, the Lord him selfe Maith. v. byddeth vs to plucke out and cast awaye from vs. our eyght eye, yf it doeth offend vs. Therefore, it is our part & duetye, to pluck out that wicked eye, that is to say, the false pastour, whiche leadeth not to the true pastures, and to pulle vp by the rootes, the rotten and vncryptefull tree : but after, that it is done. let vs commit the iudgement vnto the Lord, who will cast it into the fyre when he shal thinke beste, when he is removed, & put fro the office of teaching, we shal reken hym amonge the tares. \* whyche oughte not be pulled vp, tyll the tyme of the haruest be come, as our saulour him selfe sayth. After the same maner, & Lord speaketh, Ezech xxxiii. I my self, wyl vpon the shephardes: & requyre my shepe from theyr handes, & make them cease from feedinge of my shepe: Yea, the shephardes shal fede the selves nomore. Wherefore, lette theym that beare the swerde of iustyce, deliuered vnto theym by God, put too execution that sentence of the Lord, which

Mathe. v.

Mat. xlii.

Ezech. xxxiii

By who &  
sentence of  
& worde.  
Deut. xiii  
oughte to  
be executed

and bupreaching prelates.

is exprested. Deu. xiii. for, they shal easily vnderstand, what they ought to do for the glorie of god, & when they must punish extremely those false prophetes. And yf they beyng of that mynde, that the false patrons are, wyl neyther punish them, nor kepe the shoure: we must patiently beare thys yoke, layde vpon vs, as yf it were another capte uittie of Babylon, tyll the Lord hym self vouchsafe to delyner vs, wyth hys myghtye hand. For, this that we suffer in the meane season, is no losse, nor harme vnto vs, but an exercyse and tryall, whereby our faith being exercised, shal abyne afterwarde with greater glorie. The lord is gentyll, meke, & of moch mercy, in many thynges also he doeth spare, & is wount to differre lōge, & plage & punishment: for, no mā is able to escape his hād. Besydes þ, no such example of crudelitie is set forth to vs, in Christ or in hys Apostels: which neuer punished no mā wth death, & sheddyng of bloud. In dede it is lawfull for al churches, to put away, & recte a false patron, þ he do not teache. And yf they begin obstinately, & stubbornly to perseuer & cōtinue, nor wyl cease to pluck away from god, it is the partie and duety of the Magistrates.

Psalm. 2  
Exodus

# Of false paſſours

to kyll them vp with the ſwearde. But thou, that art a priuate mā, do not raze and deſyle thyne handes w<sup>th</sup> bloude. For, the Lord ſhal not ſaye, yf theſe rauening wolues call not peaceably, or w<sup>th</sup> out tumulte, and inſurrection be expelled & put awaye, he wyl w<sup>th</sup>out ſaye raze vp ſome Belias, \* which ſhall at one clappe kyll vp. iiii. hundred and .l. pictures of Baal. and. liii. hundred pictures of groues & kyll alters. He ſhall not ſaye, I ſaye, take ſonely in good worth this differinge and delayinge. This wolde not cōdempne to death, ſ wicked woman (as we may ſee, John. viii.) which was takē in adulterye, and whom the lawe dyd cōdempne. But agayne, what great calamities and miſeries, how horrible a deſtruction, dyd he bringe vpon the whole people, w<sup>th</sup> he Titus both gotte the towne, and ſubdued all the whole countrey? W<sup>th</sup> muſt therfore ſolow the lunge ſufferaunce of our moſt bounteous father. In the meane ſeaſon, as moche as in vs lieth, we muſt take hede, that rauenyng wolues doo not occupye the towines of paſſours, w<sup>th</sup>ch thyng, yf we can not lette, we muſt patiently abyde the deſperringe hande of the Lord, for, the gētyll, make  
and

iii. cc. xviii

Reade ye  
Joſephus  
& Habell:  
cus vpo ſ

and vnpreaching p̄clates  
and merciful example of ch̄.ia doethe  
moue me more, thā þ̄ seuerē & cruel sen-  
tence or punishmēt of agostes. How be  
it, in þ̄ meane season. I know þ̄ the drea-  
deful iudge Ch̄.ia, wyl come, whyche  
wyl arme eyther the p̄ynces or þ̄ peo-  
ple th̄eym selues to vengeance.

## **¶ The Epilogus or Conclusyon.**

**T**herfore, o ye false pastours, yf  
ther be any sparkel of godlines  
in you, that doeth sauour, anye  
knowledge of god, yf any crōme of hu-  
mauytie doeth remayne in your hartes,  
I pray, for the honour and glorie  
of god, for þ̄ cōmune felowship & am-  
itie of mē, spare the poore people, why-  
che, so lōg a tyme, hath thorough you,  
suffered a more greuous hange: , of  
gods word: being in the meane season,  
myserabylpe burdoned and oppressed,  
with more heauye, & intollerable bur-  
dens of traditions. And afore al thyn-  
ges, doo I speake vnto you, o more  
myghty Bysoppes, and p̄clates of  
churches. Delouer ye now at length,  
& set at large, the people of god, whom,  
ye haue holdē captiue so lōge. Thinke  
no leise, but that it is a detestable and  
vngodlye

## The Epilogus

vngodly thyng, to brynge al the whole  
 worlde, for your couerousnesse & pryde  
 sake, into peryll, seoparde & tumulte.  
 Yf ye do beleue, that ther is any god, &  
 that the same god, is the comune iudge  
 of al men, what quyetie, tranquillitie, &  
 peace, can ye haue, in your own conscy-  
 ences, and soules, when ye se all your  
 wbole crite, and all the condycyons  
 wherewith, it is senced, to be an vntea-  
 sonable burden, and also an intollera-  
 ble yoke of all the Chriſtyan people.  
 Thynke ye, that ye muſte releaſte no-  
 thyng. Are ye not aſhamed to burden  
 euery daye the people, with new bur-  
 dens. Thys, truelſe, is a manifeſte  
 token, that ye feare neyther god, nor  
 hys ryghteous Iudgemente. For,  
 where the feare of god is, there muſte  
 vnedd folowe an amendement of lyfe.  
 Sythe then, that we ſee none of you,  
 that wyl lyghten thoſe moſt vntea-  
 ſonable burdens, it is moſt euident,  
 that ye care neyther for god, nor for  
 his iudgements. And what other name  
 is ther, wherin ye may glorye? Whose  
 minſters, and ſeruauntes are ye? But  
 I ſe playnely wherin ye trua. For, ye  
 leane, or ſaye your ſelues, vpon the  
 rede, or byrchel ſtake of Egypt, that is  
 to

popiſh pre-  
 lates do ne  
 ther feare  
 God nor  
 hys iudge-  
 ment.

Eſa. lxxvi.

## or Conclufion.

to fay, ye tru in the helpe of princes  
& kynges of this world. But theaffe  
shal breake in your hand, & not about a  
greuous & fore woſſ. For, what other  
power, might, & ſtrength, hath a kyng  
but his owne people? Yf therefore the  
people beynge taughte & inſtructed by  
gods word, wyl not, at þ kynges com-  
maundemēt (for in this matter of god  
lynelle, better it is to obeie God than  
mā) helpe, ſuccour, & aior you: ſhal not  
both ye, and your lynes be in leopar-  
dye? Or what ſhalbe the power of the  
kyng? Therefore, excepte ye do ceaſſe  
and leaue of, ye ſhal both ſeele and ſee  
greuous commotions & horryble cala-  
mities, to happē daylye, both to you, &  
to your princes. And yf in the meane  
ſeaſon ye wyl not abyde by the letters  
or ſafe conductes, that be ſealed wythe  
your owne ſeales, nor kepe youre pro-  
myſes, þ ye make, but go on ſyl, to per-  
ſecute aſpycte, and murther moſt cru-  
elly the faythful mynſters of þ Gos-  
pell ye muſt nedes to prouoke daylye,  
more & more, the wrath of god agaynſt  
you, nothing elles can ye get thereby.  
For, the goſpell is both planted or ſet,  
& alſo doth encrease or growe by the  
croſſe and perſecution, tyll that the

The Paſ-  
ſtiſtes ne-  
uer obſer-  
ue theyr  
ſafe con-  
ductes nor  
kepe theyr  
promyſes.  
For ſaye  
they: Noo  
promyſe  
oughte to  
be kepte to  
an heretike,  
ſo was  
John Huſt  
& Hierome  
ſerued.  
The blous-  
de of mar-  
tyrs is the  
ſede of the  
goſpell.

## The Epilogus

Lord doeth sende a deliuerance. For,  
 after the same maner, the Israelytes  
 dyd grow & increase, and gat strenght  
 when þe tyraunt of Egypte dyd pma-  
 gync all the crudelytpe, that he coulde  
 agaynste them, tyll that they were de-  
 lyuered by the hande of Moyses.  
 Also, it wyl auayle you no-  
 thyng, yf ye do appele to counsailes.  
 For, nowe it is come to that, that ye  
 make lyue tualye and godly, and ceasse  
 to burden the people of God, though  
 that no counsaile at all be kepte: Doo  
 ye not remembre Helias, whiche vn-  
 der that most wycked tyraunte Achab,  
 dyd kyll vy. viii. hundrethe and. x.  
 of Baals pyetes, and of thee prophe-  
 tes or pyetes of thee groues and byll  
 aultares. One onely Propheete, I  
 saye, dyd preuaile so moche, vnder so  
 cruell and vngodlye a kynge. iii. Reg  
 xviij. And after hym, Jehu, by a god-  
 lye deceate and craft, dydde destroye,  
 all the tabernement of Baals pyetes  
 iii. Regum. x. What shall I saye  
 of Hosias, whiche dyd kyll vy. x.  
 the pyetes of thee byll aultares: iiii.  
 Regum. xliij. Hauynge soche good-  
 lye admonitorys, see that ye repente  
 by tymes, For, it is so farre, that  
 ye

Exodi. i.

iii. Regum  
xviij.

iii. Reg. x

iiii. Regū  
xliij.

**or Conclusyon.**

ye shoulde recouer youre olde state, &  
dygnyte, that rather. Lucifer or Sa-  
than maye hope and loke for hys sal-  
uacyon. Therefore, trude ye, and put  
youre hope or confydence, in an other  
thyng, that is too saye, in God. who  
comforteth, and quipeth the myndes  
and conscience of all men. Hym, I do  
most mekelye besech and pray, that  
he vouchesafe to bring you, into  
thee true knowledge of hym  
self, that hūblyng your sel-  
ues, vnder hys myghtye  
hande, & crosse of chri-  
ste our sauiour, ye  
maye enioye the  
eternal, & cuer-  
lasting felici-  
tye wythe all the congre-  
gacyon of the  
faythfull  
Amen.

**Ag. iii.**



# Of the me

tynge of Maſter John Hooper  
Bpſhop of Gloceſter, & of Maſter  
Doctoute Cole, quondā chaunceler of  
Londō, and now Maſter of the new  
college in Oxforde.

**H**ere I am compelled, for the great  
zeale, that I beare vnto þe truth,  
& vnto the maintainers thereof,  
to detect & bring to light, a most  
crafty & subtyll pollicie, which þe pa  
piſtes are wont to vse at this pient: be  
yng in this poynt most lyke vnto cer  
taine warriours, which, whē they ſele  
them ſelues, to be ouer weake for their  
enempes, & ther cauſe an oute crye too  
bee made vppon theym, wylke theſe  
or like wordes: They ſye, they ſic: þe ſo  
ther may encorage theyr me of warre,  
whych afore were most lyke to forſake  
theſe ſpeld and renne awaye, and alſo  
make the enemies that are wythyn the  
heartynge of it, too bee diſmayed and  
aſtonyed, and to thinke, that theyr com  
paigne, whome they ſe not, bee put too  
ſyght, & haue viterly forſaken them:  
or elles beyng beaten and ouercomed.

DO

so send rydinges about, that they haue  
 gotten thee ouer hande or vyctorye  
 thereby comfortyng theyr adherentes  
 and frēdes, whych elles, yf their ouer-  
 throw were knowen, wold haue mar-  
 ued, from the. A very lyke thyng dyd  
 chaunce & happen in this laste, Iulye  
 Anno. 89. D. L. That most valyaunte  
 soldour of the lord, and strong propug-  
 natoure or defendour of gods trueth  
 Maister John Hooper, as he returned  
 fro my lorde Chancelour, & then was  
 in the countie of Essex, did (whether it  
 was by a chaunce, or of a set purpose,  
 I know not) come vnto a certayne ma-  
 nouer or place of my good Mayster,  
 Syr John Yorke knyght the Shrieue  
 of London, whych place is calld May-  
 kes, ix. myle from the cytie: wher a cer-  
 tayne learned mā, named Maister Doc-  
 tour Cole, quōdam Chancelour of Lon-  
 don, & now Wardeyn of the new college  
 in Oxford, was afferuated & kept pry-  
 soner. (Wherfore it is, all the worlde  
 doth know) when these great clerkes  
 were mette and come together, after a  
 mutual congratulation, they dyd, wthin  
 a while, begyn to reaso of sōdy & ma-  
 ny thynges & belōg vnto learnyng, but  
 most especyally of those poyntes of re-  
 ligiō, & now are in cōtrouersy betwene

Maister the

the Orthodoxes, I meane the true and  
faythful Christians and the Papistes.  
Thys was not so sone begonne, but  
that it was by & by blowe abroade, a-  
mong the simple & yguoraunt people,  
it at dwel, v, or, vi, myle of, p Mayner.  
Hooper had not one word to answere,  
and that he was so handeled & beaten  
by the Doctours that he was sayne. In  
much shame both to hym, & to al these  
newe heretikes, to graunt him the vic-  
tory. Whych rumour wyth in two or  
thre dayes, was spred al abroad here in  
thys noble cytye of London, & euerie  
wher elles: So that in Cambrige ther  
is no small reioysynge, yet at thys  
houre, among them, that wyth al their  
hartes do faubur and mayntayne po-  
pishnesse: (Howe best thankes be vn-  
to god, ther be very fewe soche in that  
flourishing vniuersitie) How the most  
part of Oxeforde do trumpe at the  
matter, all men that haue anye wytte  
or iudgement may iudge. Is not this,  
o Chyryan Reader, a maruayllous  
and a verye wonderfull sollycye of  
thee Sappas? They see that they  
are ouer weake to withstand the truth  
of Goddes worde, and that it is im-  
possible for theym to recouer by open  
dysputacyon or reasonynge (yf ouer the  
the

the pure and syncret worde of God, be  
as a more sure and infallible lyght,  
brought and aledged, to decide or deter  
myne al matters, their estate, that they  
haue los, by the bryght shynynge forth  
of the euangelical veritie. Therefore,  
they doo wythe all crafte and deuate  
woyse abroad, and that by theyr com  
plyces and abderentes, that the defen  
dours of the trueth (whome they doo  
more shamefully cal perustious hereti  
kes, & sedicious persons) dare not coope  
w them, & yf perchauce they haue coos  
ped with the, & manfully w the sword  
of the spirit, which is gods word, over  
comed them: yet wll these ranke as  
pices, being thus overthrowe, by some  
subtyll meanes, make all thee whole  
world to beleue, and especyally them,  
that are ygnorant and symple, that  
the Orthodoxes or faythful were over  
throwen, and (as theyr commune tets  
mes be) made very fooles. Which thin  
ge was well sene at that dysputacy  
on, that was kepte or hadde at Oies  
forde betwene thee papistes, and  
that godly learned manne Peter Ma  
tyr, in the matter of the Lordes sup  
per; but none more euidentlye, in

thys reasonyng and communicatiō,  
that was betwene Maister Hooper,  
and Maister Cole (though the matters  
were not of like importancie & weyght)  
For thou shalt knowe and vnderstande,  
good Churman reader, that it is  
nothyng so, as thou arte insyned, or  
as it is noyed abroad and that thou  
mayest be sure thereof: (whyche was  
present at it, and departed neuer from  
theym, not as moche, as thoue brydeth  
of a strawe so longe as they reasoned,  
together) wyl shewe and declare  
and that by order, wherupon they  
disputacyon was, that thee thyng  
is beynge well and truely knowen.  
(For that whyche I wyte nowe, I  
wyl saye before Maister Cole  
hym selfe, and all theym, that were  
there presente) thou mayest now at  
lengthe perceiue and vnderstande, how  
thou hast bene deceaued: and yf thou  
beest a true churman, howe thou hast  
bene come into a vayne feare and  
dreade, or yf thou beest a pappe (why-  
che thynge God forfende) howe thou  
hast bene broughte into a faulce pa-  
radysse, by suche lyinge tales, that  
summedrall perused vpon they, etc  
couynge

conynge and talke. The fyne poynt  
of theyr dysputacyon was thys:  
Mayer Hooper dyd asseyne, that the  
Byschoppe of Rome dyd by hypocryt-  
call wayes growe to that auctorite,  
power, and Maiesie, that he dyd chole  
the Emperours, whych thinge Mayer  
Cole dyd denye, and that stoutely. For,  
yf he had graunted the same, by and by  
it hadde folowed, that the Emperour  
hadde bene so vnder the subiection of  
that Antichriste, that he durste do none  
other thinge in matters of relygion,  
but as that Antichriste shoulde wyl him  
to do. And therefore, yf they mygh: well  
go wher the goes, that looked for any re-  
belle in relygion at the Emperours  
handes. Another thyng also shoulde  
haue ensued, and that by good conse-  
quence, that is to saye, that the Bys-  
choppe of Rome shoulde haue bene a  
very Antychriste. yf that cleue contra-  
rye to the precept of Chrys, he dyd ta-  
ke vppon hym to rule Emperours and  
Kynge: Where as Chrys dyd saye:  
The kynges of natyons shall rule  
thym, but ye shall not so doe. That  
coude not thys greute Doctoure a-  
gyde, and therefore he denyed Mayer  
Hoopers

Hoopers propolityon, wherby he byd  
proue after thys maner. Thee Byſ-  
ſhoppe of Rome, ſayde he, doeth by his  
Chanon lawe choole and appoynte out  
thee Electours. What doo I graunte,  
ſayde Mayſter Cole. Then ſayde May-  
ſter Hooper agayne: Alſo when the E-  
lectours haue chooleſen oute the Empe-  
rour: thee Electyon doeth not ſtande,  
oneleſſe the Byſſhoppe of Rome doeth  
allowe and approue it. I doo not denye  
that, ſayde thee other. Ergo ſayd May-  
ſter Hooper, thee Byſſhoppe of Rome  
chooleth the Emperour. I denye thee  
argumente, ſayde thee other, that is to  
ſaye, that thee Byſſhoppe of Rome  
doeth choole the Emperour. Were thou  
ſerue, that thys Doctour coulde eſca-  
pe no waye. He byd graunt (for he coul-  
de doo none other) that the Byſſhoppe  
of Rome, byd by thee Chanon lawes,  
make thee Electours. and agayne that  
thee Electyon byd not ſtande, oneleſſe  
the Byſſhoppe of Rome byd aſſowe it.  
What other thyng, I praye you, can  
we conclude there vppon, but that the  
Byſſhoppe of Rome byd electe  
and choole the Emperour. That  
ſam

same thinge also was well proued, by  
notable Hypocrites, whiche doo teach,  
declare, and sette forth, howe those Aus-  
richians haue in tymes past, handled  
the poore self Emperours. The second  
popnte, that they reasoned vpon, was,  
that Gods worde doeth sufficientely,  
wthoute thee helpe of thee fathers or  
counsayls, expounde it selfe, that is to  
saye, that one place of thee Scripture,  
oughte too be expounded by another,  
whiche opinion Maister Hooper dyd  
holde. Thys thinge was reasoned in  
the fieldes betwene theym bothe, in the  
latyn tongue, (onely I beyng present  
wth theym.) And when Maister Ho-  
per dyd bringe innumerable testimoni-  
es and places of the scriptures, to proue  
thys trueth wth all, the other respyed  
hym noutelye. But surely they were  
not bothe armed and weapened in lyke.  
For Maister Hooper being armed with  
a very eloquent latyne tongue, (In dede  
I haue, thanckes be vnto God, some  
knowledge in the latyn tongue, and ma-  
ny haue I hearde speake in my dayes:  
but yet I neuer heard an Ecclesiastical  
man speake more net and cleane latyn,  
then he dyd extempore) was also wea-  
poned wth stronge Scriptures, and  
word of god, wher as the other, besydes  
hys

hys haulte eloquence, hadde nothyng  
els but the fathers, counsayles, and I  
can not tell what church, or yf he brou-  
ghte any scriptures, they were so wra-  
ned oute of tune, that they serued no-  
thinge lesse, than for the purpose, that  
they were alledged for. Upon this mat-  
ter they were aboute thre houres by  
thee clocke. At length, when Mayner  
Hooper coulde gette nothinge of hym,  
but: The fathers, the fathers, the coun-  
sayls, the counsayls, and I can not tell  
what church (for the trow Church, & by  
the is the spouse of Christ, and is ruled  
by hys spyrte only, settinge forth no-  
thyng be sydes or agayn gods worde,  
Mayner Hooper byd well allowe) they  
made an ende of that argument or mat-  
ter. And as they were at dyner, they be-  
gannc to talke of the counsayll that  
was lyke to be, by the appoyntmente of  
the Byshoppe of Rome, wherch May-  
ner Hooper byd thinke to be vnnecessa-  
rye, because that there nothyng could  
be redressed, or determynd, but as the  
Byshoppe of Rome woulde haue it.  
And who, I praye, woulde thinke, that  
the same Anythyng woulde haue any  
thyng to passe agaynne hys detest-  
able pryde and deuylls coueteousnes?  
Here

parte after that, they dyd conferre of  
thee offyce and due tyte of a Kynge,  
whom Mayster Cole wyl not haue too  
bee learned and seue in Gods lawes.  
But that sonde and deuillische oppo-  
nyd Mayster Hooper confute wyth stron-  
ge and infallible reasonnes of thee  
Scryptures, and woorde of God, we-  
winge that it was moode necessarye of  
all, that a Kynge shoulde haue a per-  
fecte knowledg of Gods woide. How  
coude he elles rule and gouerne his  
people, accordyng too thee wyl and  
pleasure of God? But Mayster Hooper  
dyd in fewe woordes shewe, what  
was the cause, why he woulde not ha-  
ue thee Kynge and iustices too haue  
learnynge. Trewey, because that they  
woulde haue nyl the whole worlde vn-  
der thei iurisdiction. Because that they  
woulde haue nyl iustices and rulers  
too see thorough thei spectacles,  
and too be blynded wythe thee mynes  
of thei tradytions. Last of all at  
thee inuauce of my Good Mayster,  
Syr John Yorke, they shoulde haue  
reasonned vppon thee Supper of thee  
A D R E, but Mayster Cole woul-  
de not meddle in it. Then dydde  
Mayster Hooper offere too dyspu-  
te

dispute wyth hym in Debatyue, Breke,  
and Flapyn, and wyth all theym that be  
of hys facte or secte, vpon al matters of  
relygyon, that be nowe in controuersy.  
Whom Maister Cole had answered,  
that, as for the Flapyn and the Breke,  
he coulde well skyll in them bothe, but  
as for the Debatyue, he was not sene in  
it. And though he be were neuer so skyll-  
full: yet sayde he: that he wolde not put  
hys foote farther into the fyre. Then  
sayde Maister Hooper vnto hym: Ye  
depredicate and saye euery where, that  
we are in errour, and not only that, but  
that ye be able to couinee vs of errour.  
Syth then that ye can confounde oure  
errour, that we are in: and wyll not do  
it. I saye vnto you: that as many of vs,  
as do, or shall peryshe, thorough poure  
negligence or sayntenesse of harte, the  
bloude of all theym shalbe requyred at  
youre handes. Thus they ended thei-  
r communycation. And then my good  
Maister Syr John Yorke, had take the  
matter in hande, exhortinge Maister  
Cole, not to hyde his talente, but to em-  
ploye or beow it diligently, according  
to the wyll and pleasure of god. Thys  
is the whole matter, good Christian rea-  
der, trewely and sayntfully sette forth  
vnto thec: whereby thou mayest vnder-  
stande

stande whether of theym two hadde the  
victorye. Weyghe and pondre the mat-  
ter thyne owne selfe. Examine & trye  
it wyth that infallible touch stone, that  
can neuer fayle or deceaue. Suffer not  
thy selfe to be seduced, wyth those re-  
prochfull and opprobrious termes,  
wherwyth, some of theym most lying  
lye doo lode thee trewe messenger of  
God, sayinge: Mayner Hooper is but  
an asse, he is but a dyshe cloute to May-  
ner Cole, for trewely, though Mayner  
Cole is exceedinglye well learned, in  
all lyberall Artes, in philosophie, and  
other of thee prophane sciences, where  
vnto ye maye annere thee eloquence in  
bothe the tongues: Yet not wythstan-  
dyng, Mayner Hooper doth farre passe  
hym, in heauenly knowledge and vnder-  
standynge, and beyuge not inferior vnto  
hym in the knowledge of both these  
tongues, he is well sene in the Hebrew  
and Chaldeeke tongue, whych thee o-  
ther doeth lacke. Howe bett, I woulde  
that Mayner Hooper, or anye of vs,  
myghte be a dyshe cloute vnto hym, for  
then, we woulde make thee inner parte  
of thee vessell cleane, (for it is the pro-  
per tyte of dyshe cloutres so for to doo)  
but I am afrayed, that the inner parte  
of the vessell is so cankered, wyth soe  
pythe

pythe superstition, & deuylls doctrine  
that it shall nedde of a sword, to scrape  
it out cleane. The Lord God of heauen,  
from whō al goodnes doth come, vouch  
safe to bringe him & all other, that are  
yet in errour, into the ryght know-  
ledge of his truth. That we may  
all together prayse & laude his  
holy and blessed name.

Amen.

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the stockes marker, at the  
sygne of the Eagle.

**C**um gratia et priuilegio ad impri-  
mendum solum.

**C**hautes escaped by the winter.

In A. i. for Symonys, reade Symonys. in A  
iii. for then wyl they not suffer reade theym  
wyl they not suffer. ibidem, for lamable cere-  
monies, reade laudable ceremoni. in A. v. for  
bearing open, reade daring open. in B. ii. for  
do send, reade doest sende. in. B. v. for in him  
þ fatt pastozs, reade in him þ fatt pastures. in  
E. iii. for grauous scornes of persecutiōs, rea-  
de grauous scornes of persecutiōs. ibidem of  
there, for though they al offend þ world, reade

though they offend at þ world. in C.v. for to  
to any other pastours, reade into anye other  
pastures. ibidem. for being thus promised, read  
beinge thus promissed. in C.viii. for a longe  
fartinet tyyper, reade a long larcinet tyyper.  
in D.i. for lastiusous, reade lasciuious. in D  
ii. for tēperaūce & stubburnes, reade tēperāce  
& sobernes ibidem oꝝ in the same place, for all  
kindes of tēperance, reade al kindes of intē  
peraunce. ibidem for vnto oth. & þ can neuer,  
reade vnto other can neuer. ibidem for do tea  
che him bayne, reade do teache them. in D.v.  
for of the pꝛiestes dyd he, reade of the pꝛiestes  
dyd lye. in D.vi. for do vse exerceyse, reade do  
vse & exerceyse. in E.i. for to turne him frō the  
mynde, reade to turne him frō þ mynd. in E.  
vii. for to his sound & fleshely, reade to thys  
sonde & fleshely. in F.iii. for into any kynd oꝝ  
spere, reade into any kinde oꝝ spece, in F.iiii.  
for the pꝛophetes of graues, reade the pꝛophe  
tes of the groues. in F.v. for Naboth þ Is  
raelite, reade Naboth the Israelite. ibidem.  
for aspyꝛunge vnto him, reade offeringe vnto  
hym. ibidem. for the field of Israel, reade the  
field of Israel. in þ margyne. for þ pastour  
ought by it, reade the pastour ought to learne  
by it. in G.iii. for alwayes, reade alwayes. in  
H.v. for syth that hath, reade syth þ he hath.  
in H.viii. in the margyne, for of deuplythnes  
reade oh deuplythnes. in I.iii. for into none  
other pastour, reade into none other pasture.  
ibidem for wher they see thꝛ pastours of sal  
uation, reade the pastures.